

THE
RIGHTEOVS
MANS
TOVVER:

OR,

Dyke (g.)

The vway to be safe in
a Case of Danger.

By *Ier. Dyke*, Minister of Epping in Essex.

PSAL. 18. 2.

The Lord is my Rocke, and my high Tower.

August. in Psal. 60.

*Ipse Christus est Turris, ipse nobis factus est Tur-
ris a facie Inimici cave ne feriaris a diabolo.
fuge ad Turrim. Ibi stabis munitus, & fixus.
Quomodo ad Turrim? Ante te est Turris. Re-
cordare Christum, & intra in Turrim.*

Prosper.

*Nec facile inveniuntur in adversitate presidia, quae non
fuerunt in pace quaesita.*

LONDON,

Printed by *R. H.* for *J. Rothwell*, and are to be
sold at his shop, at the signe of the Sunne, in
S. Pauls Church-yard. 1643.

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The ...



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TO THE
Right Honourable
and vertuously ennobled
Lady; the Lady

KATHARIN WENTWORTH,
my singular good Lady.

RIGHT HONOURABLE:

THe Divine Providence hath
in wonderfull wisedome
put an uncertainty upon all
earthly good, and hath so ordered it
that there should be a vicissitude, an
entercourse, and an enterchanges as
of seasons so of conditions. There must
be *whiles the earth remaines a varietie*
and succession of seasons. *Seed time*
and barvest, cold and heat, summer and
winter, day and night; And there ever
hath been, and will be *whiles the*
world remaineth, the like varietie

Genes.
8. 22.

A 2 and

psal. 126.
516.

can. 2. 11,
12.

Isai 21.
12.
Sic lan.

and succellion of conditions in this life. There is a seed-time, and an harvest, *They that sow in tears shall reap in joy. He that goeth forth & weepeth bearing precious seed, or the seed basket, shall doubtlesse come againe with rejoycing, bringing his sheaves with him.* There is a winter and a summer. *Loe the winter is past, the rain is over, and gone. The flowers appeare on the earth; the time of the singing of the birds is come.* There is a day and a night. *The morning was come, but the night also doth come: thou hadst a time of prosperity, but now affliction is comming upon thee,* sayes the Prophet to Edom. Now as it is a matter of comfort that may support our spirits in a wet seed time, in a cold winter, in a dark night, that a joyfull harvest, a warme summer, a lightfom day will come, so it is matter of fear in a joyful harvest, in a warm summer, in a bright day, that after these a wet, Weeping seed-time, a cold pinching winter, a darke and a

The Epistle Dedicatory.

a gloomy night may come. The time may come when we may say, *Lo the summer is past*, the raine and the cold are comming, and the shadows of the evening stretched out may tell ys that then the day goes away, and that wee Ier. 6. 4. may then say, *wo unto us*. As this successive entercourse of conditions in the times of evill should keepe us from a fainting succumbency and an unbecoming despondency of spirit, so in the time when our mount- tain seemes strongest, and our comforts seem to be most settled it should keepe us from securitie and settling upon our lees. It is good to feare the worst in our best condition, and so to feare the worst as to provide and prepare for it. Though Job had some Job 19. 18. probable grounds to say, *I shall die in my nest*, yet he never so rocked and lulled himselfe asleep with the conceit of a perpetuity of his prosperitie, but that hee feared what might

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Iob 3. 25.

and what did come. *I feared a fear,*
and it came upon mee, and that (sayes
he) *which I was afraid of, is come unto*
me. He never so hoped in hope, but
withall in his best estate he feared a
fear. Never any man on earth enjoy-
ed a more glorious peace then Solo-
mon did, & yet never any prince, that
had and made greater preparations
for war. He had dominion over all the

*1 Kings 4.
24. 25. 26.*

Region on this side the river, and he had
peace on all sides round about him, And
Judah and Israel dwelt safely, every
man under his Vine, and under his Fig-
tree, from Dan to Beer-sheba, all the
dayes of Solomon. And Solomon had
fourty thousand stalles of horses for his
charets, and twelve thousand horsemen.
Here was great peace and safety, and
yet great provisions against a dan-
ger that might happen. His wis-
dom is exemplary, and it is wisdom
to follow it. Since all earthly felici-
ties are mutable, and sorowes and
calamities are inevitable.

The Epistle Dedicatory.

calamities may come in their room,
it is singular wisdom, as to foresee
them, so to provide for comfort
and safety in them. It was a wise
speech of *Crates* the Theban when
he forsook *Thebes* after it was re-
paired, and so fortified: *I need not*,
said he, *a city that Alexander or some*
other may overthrow. He thought it a
folly to trust to any city or hold for
his safety, which might not be able
to withstand *Alexanders*, or another
enemies power. That was the high-
est pitch of his prudence and provi-
dence, and so farre should Christi-
ans goe, but must yet withall goe
farther, not onely not to betrust
their safety with any thing in a
mans power, but to seeke their
comforts and their safety in such an
hold and muniment as is above the
reach and power of an *Alexander*,
or any other man. Such an hold,
and such a tower there is to be had.

Αλεξανδρου
αυτου
Εκδοσης
αυτου
Αλεξ.
3.4.6.

That is the gracious goodnesse of
the Lord, that though he will bring
changes and alterations of our con-
ditions, and turne our comforts in-
to feares, yet hee will never put us
into such feares, nor put us upon
such straights, as that wee shall bee
left comfortlesse or towerlesse. Hee
hath in the hardest, and worst that
can befall us, provided tis the Tower
of his Name, to which wee may run,
and to which if we doe runne, we
shall finde succour and safety. So
that looking upon godly and righ-
teous men, will a man say of them,
as Balaam said when hee looked up-
on the Kenites, Strong is thy dwelling
place, and thou putest thy nest in a
Rock? And what ever sad conditi-
on then befall a Christian, what
need his spirit be perplexed, and di-
stracted with feares when he hath
put his nest in a rocke, why should
any thing put his heart in a feare?

Numb. 24.

21.

But

But

The Epistle Dedicatory.

But this is our folly and our weak-
nesse, that God having provided us
so strong a Tower as his name is,
that wee take not the advantage of
the strength of this Tower, that Wee
make no more haste unto, and into
it. It is said of Ephraim, that *hee was* Hosca.
a silly Dove without heart, and well it 7.11.
were if the same might not as truly
be said of us. To bee a Dove without
gall, that's commendable but to be
a Dove without hart, that is neither
commendable nor safe. *A rod,* sayes
Solomon, *is for him that is void of heart.*
That man must needs lie open, and Prov. 10.13.
bee exposed to the iudgements of
God that fall upon the world. A
Dove-like Innocency our Sauour re-
quires in us, *Bee innocent as Doves;*
but a Dove-like *sillinesse,* not mind-
ing nor fearing the Foulers nets
and snares he cautions against when
he requires a Serpentine wisdome.
And yet the Dove is not so silly but
when

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Ier. 48. 28.

Sub tello
Imbrém ex-
audire.
dag.

Exod. 10.
20, 21.

when shee sees a danger, and is in
feare of her enemy, *she can dwell in
the rocke, and make her nest in the sides
of the boles mouth.* The Dove is not
without heart, but in her feare and
danger she will seek shelter in the
rocke. To get into this Tower of
Gods Name, how would it settle
and secure our hearts, and quiet our
spirits in the saddest conditions?
How good is it to heare the raine
rattle upon the tiles when a man sits
under the roof? When *Moses* gave
warning of that dreadfull storme
of haile and fire mingled with it,
such of *Pharaohs* servants as feared
the Word of the Lord, made their
*servants and cattell flie into their hou-
ses*, such as regarded not so faire
warning lest them abroad in the field.
When the storme came, who were
the wiser and the safer then? then
both parties saw how good it was
to be housed in a storm. And what
is

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is an house to this Tower of Gods Name? when so much safety in an Egyptian cottage, what will the safety of a mans person, and the serenity of a mans spirit bee within the covert of so strong a Tower? But who shall be the men that shall have the benefit of *this Tower*? Such as be *Gods friends*, And who bee Gods friends? Such as have their *Conversation in heaven*, They that have their *Conversation in heaven* are the *friends* of the God of heaven, and they that are the *friends* of God shall have the *Name of God* for their *strong tower*. And therefore it is that I have joyned these texts, and treatises together in one, they having such correspondence with, and reference each to other.

And now (most Noble, and my much *Honoured Lady*) they coming forth to publike view, I make so bold as to tender and present them

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them to your Honour, as a publique
testimoniall of my thankfulness to
you. I must ever acknowledge mine
engagements unto you, such as
transcend possibility of any retribu-
tion on my part, and must leave that
unto him that can and will repay
you sevenfold into your bosome. I
must With all thankfulness to God
acknowledge your Noblenesse in
your favours, countenance, and en-
couragement to me in the worke
and labour of my Ministry. There
is mention made in Scripture of He-
zekiab's acts, and his goodnesse. Acts,
and goodnesse, that's a glorious
commendation. wee read of his fa-
ther Abaz, his acts, and of all his wayes,
first and last: but wee reade of no
goodnesse. They bee acts and good-
nesse, good acts that make the Name
sweet, and Honourable. And what
were Hezekiab's acts and goodnesse?
I finde amongst other, two of spe-
ciall

2 Chron.
32. 32.

2 Chro.
28. 26.

ciall note. The one was that He en-
 couraged the Levites that taught the ^{2 Chron. 30.22.}
 good knowledge of the Lords. His encour-
 agement of the Levites was his
 honor: there was an act, and good-
 nesse, an act of goodnesse indeed.
 And in that act of goodnesse doth
 your Honour share with him. The
 other act, and goodnesse of his was
 that he made a pool, and a conduit, and ^{2 Kings 20.20.}
 brought water into the City. His pur-
 se was going for the benefit of others,
 and the good of many. And herein
 have you followed him in his good-
 nesse, Your fountaines haue bene di- ^{Prov. 5.16.}
 spersed abroad, and your Rivers of wa-
 ters in the streets. you haue built So-
 lomons Conduit, and the waters of
 your bountie & mercie cease not to
 spring, and run abroad to the reliefe
 of many. Your workes praise you in
 the gate, as Bathshebas vertuous wo-
 mans should. The backs of the poor ^{Prov. 31.31.}
 which you cloathe, the loines of
 the

the poor which your fleece warmes
the bellies of the poore which you
feed, and the bowels of the poore
which you so often refresh, they all
blesse you, and God for you. And
he that heares the curses of the poor
oppressed, will certainly heare the
prayers of the poor refreshed. Not
onely *Cornelius* his prayers, but his
Prayers and *his Almes* both came up
for a memoriall before God. The Kings
of the *Gentiles* affected the Title of
Benefactours, how well they deser-
ved it some of them, their Stories
witnessed, but what they affected,
you have really deserved, The Ho-
nourable stile of a *Benefactour* to
the poore. It is saide of *Dorcas*, that
she was a woman full of good workes,
and almes-deeds which shee did. And
herein it appeared, that shee was in-
deed a woman full of good workes:
that all the *Widowes*, and poor wo-
men which shee had cloathed, stood
weeping

Acts 10. 4.

Luke 22.
25.

Acts 9. 36.

The Epistle Dedicatory.

weeping by Peter when she was dead Acts 9.
and shewing the coats & garments which 39.
she had made at her cost, and cloathed
them withall. So many coates and
garments as they shewed, so many
evidences they brought forth of her
good works. The like honour is
yours upon the same grounds. And
it is worth the noting that Calvin
upon that place. That the text points
out one cause why Dorcas was raised
from the dead, namely that God out
of compassion to the poor, granted
the life of that holy woman at the
stance of their prayers. And if God at
the instance of the prayers of the
poor, whom she had shewed mercy
to, raised Dorcas from the dead, then
how much more wil he at the pray-
ers of the poor continue, and draw
out their lives that do draw out their
bowels to the poor? it is certain that
God will have an eye for good over
such as have had a good eye to the
poor.

*Hic cau-
sam no-
tas Li-
cas car-
sicitata
fuerit Ta-
bica, nempe
quod Deus
pauperum
misertus,
eorum votis
sancta fe-
mina vi-
tam concef-
sit. Calv.
in loc.*

psal. 112.
4-6, 7.

poor. He will be a tower to such in a time when a tower will be of greatest use. The man that shall not be afraid of evil tidings, and in evill times, that shall have his heart fixed, that shall have his heart establisshed, so as he shall not be afraid, is thus qualified amongst other things. He is gracious, and full of compassion, & righteous; that is, liberal & good to the necessies of the poor. Such a one shall finde God good to him in an evill time of misery. Gods Name shalbe a Tower of safety to such an one. And that Name may be ever your strong Tower of safety, and that the God of heaven, & the Father of our Lord Jesus Christ would abundantly multiply your graces, and your dayes, that he would continue and encrease the honor of your Noble Family, both in Root and Branch, and that he would give you at the last a full reward in his glorious Kingdom, is and ever shall be the hearty prayers of

Your Honours servant,
Jeremy Dyke.

THE
 RIGHTEOUS MANS
 TOWER.

Prov. 18.10.

The Name of the Lord is a strong Tower, the righteous runnes into it, and is safe, or is set aloft.

WHAT Salomons drift was in writing this booke of the Proverbs we finde chap. 1. 2, 3, 4. *To know wisdom and instruction, and that men might perceive the words of understanding. And not onely that they might perceive the words of understanding, but that they might Receive the instruction of wisdom. And so give subtilty to the simple.* Now that which Salomon speaks of his whole booke may be applyed in speciall manner to this particular proverbe: when men are in streights and dangers, and their spirits in distractions, and perplexities, there is nothing they desire more then safety, and faire issue, and deliverance, and are casting about in their thoughts, what may

be their wisest, and safest course. And yet such is mens folly and simplicity, that amongst the many courses they thinke, and resolve upon; they cannot hit upon the onely safe course of all. Therefore *Salomon* in this proverbe intends to make men know wisdom and instruction, would have men perceive the words of understanding, and would teach the simple a piece of holy subclery and policy, and what course is the onely wise course to be taken in a case of feare and danger: namely, that the onely wise course for a man to provide for himselfe in such a case is to betake himselfe to the Name of God, for his Name is a strong Tower, and that the Righteous having the wisdom thither to betake himselfe, findes it well worth the while, and that it is no labour lost, *The righteous runnes into it and is safe*, is set a loft out of the reach of his feared danger. And the truth of this poynt he illustrates by shewing the contrary vanity of all other carnall shifts, and confidences of our owne, ver. 11. *The Rich mans wealth is his strong city, and as an high wall in his conceits*, many build as they suppose strong castles and rowers, in which they suppose to immure themselves, and to be fenced against all after-claps, as the Rich man supposes his riches will be his security against any danger, but alas, this and all other Towers and Castles, are but castles, and Towers in the ayre, onely in mens owne conceits: there is but one way when all is done, and that is this, *The name of the Lord is a strong Tower, &c.* For the sense of the words, By the Name of the Lord is meant the Lord himselfe, *Deut. 28. 28.* and the Power, the Providence, the Mercy, and Goodness

ness of God, *Is a strong Tower.* It is a metaphori-
cal speech: tooke what a strong tower is in case of
danger such is God, such is his Power, Providence,
Mercy, and Goodnesse to a man having recourse to
him. *Runnes into it.* It is the metaphor continued;
men in danger of a pursuing enemy, not by having
a tower, but by a speedy betaking of themselves;
and running thither with all haste finde safety: so
men by a speedy betaking themselves to God finde
shelter, and protection. The point then that may be
gathered from hence is this;

*What is the onely sanctuary for safety in a case of
fear, and danger? What is the onely wise project
in such a case for a mans security? That the
wisest, and safest course in such a case is to runne
to God. The onely sanctuary for safety is the name
of God fled and runne unto.*

Doctr.

To this purpose makes that prayer of the church
for the King. Psal. 20. 1. *The Name of the God of
Jacob defend thee, or set thee on an high place.*

A man that in a case of feare and danger will
wisely provide for his safety, must doe two things.
First, He must make choyce and pitch upon a
place, or person in whom, and which there is such
a sufficiency that safetie and securitie may be had.
As in time of warre, when a man is in feare or dan-
ger of an enemy, he will not trust to his house, but
he makes choyce of a fort, of a castle, of a tower.
And not of any tower, or castle neither, not of a
weake tower, of an unfurnished tower, but a *strong
Tower*, strongly built, strongly maned, well muni-
tioned.

B. 2

Secondly,

Secondly, Hee must betake himselfe, and that with speed also to that place, or person. He must not onely goe, but he must *Runne*, betake himselfe with speed. Both those things must be done in a wise provision for safety. For if a man doe runne to a tower, yet if that be a weake and an insufficiēt tower, without men and munition, and a ruinous shaken tower: or if a man doe make choyce of a tower, a strong sufficient tower, yet if in his danger he betake not himselfe to that tower, but he sit still: or if he sit not still, yet he but onely goe, and walke on easily towards it, he may well be met withall, and a danger may arrest him, surprize him, and cut him off before he get the tower over his head. But the man that will be safe, as he must chhoose a strong tower, so he must goe to, nay, *Run* into that Tower. *Running* will not secure a man unless the tower be *strong*. The strong tower will not secure a man unless he *Runne*. There must be *strength* in the tower, and *speed* in the pace. A *weake* tower, or a *slow* pace, either of them layes a man open to the danger. But when the Tower is *strong*, & a man *Runs*, then is a man in *safety*. Now thus it is in running to God in a case of danger, it is the surest project for safety. for

i. *Gods Name is a Tower, a strong Tower.* The Name of the Lord is a strong Tower. The Lord, saith David, *is my rock, and my fortress, my strength in whom I will trust, and mine high Tower.* Psal. 18.2. *A house of Fortresses.* Psal. 31.2. The Prophet *Nabun* speaks of terrible things, and of sore times of trouble, that were comming in his dayes. *Neb. 1.5, 6.* And puts the question what a man should doe for his safetye at that time, *who can stand before*

before his indignation, and who can abate the
 fiercenesse of his anger? What shall a man do, what
 course shall he take for his safetie, when his fury is
 powred out like fire, and the rockes are throwne
 downe? The answer to that question is laid downe,
 verse 7. *The Lord is Good, a strong Hold in the day
 of trouble.* The time it may be might be such a time
 as *Amos 5.13. It is an evill time,* The dayes it may
 be might be such as *Paul* speakes of *Ephes. 5.16.*
The dayes are evill. I but sayes the Prophet, *The
 Lord is good.* The dangers many, and exceeding
 great, I but *the Lord is a strong hold in the day of
 trouble.* Excellent is that *Psalm. 46.1. God is our re-
 fuge, and our strength, a very present helpe in trouble.*
 If a person had slaine a man at unawares he was to
 flee unto one of the cities of Refuge, and the rea-
 son is given, *Deut. 19.6.* why God would have
 three of those cities in three severall parts of the
 land, *Least the avenger of blood pursue the slayer
 whilest his heart is hot, and overtake him because
 the way is long, and slay him.* Therefore would God
 have them in divers places, because a man slaying
 another at unawares might be neere to one of those
 cities, and so prevent danger by getting into one
 of them for sanctuary. Now if once a man were
 within the walls, or gates of one of those cities of
 Refuge, then he was safe. Let the avenger of blood
 follow as hard as hee would, and let his heart
 bee as hot as it would, yet if once within the
 citie of Refuge, the man was safe. When the aven-
 ger of blood pursued hotly, a man was in present
 danger, but if he got but the citie of Refuge over
 his head, though the Avenger pursued at his very
 heeles, yet the citie of Refuge was a *very present*

helpe, in that time of danger. So saith the Psalm, *God is our refuge*, our City of Refuge. Suppose troubles and dangers should pursue a man as close at the heels as the Avenger of blood did the manslayer, it may be in such a case of danger, there was no possibility of escape, yet that there were, *God is our refuge, and our strength, a very present helpe in trouble*; let dangers be as present as may be, yet he is a *very present helpe*. There is an All-sufficiency in God both for defence and offence. There is no danger so great or present, from which his power is not able to rescue. No power so great, which he is not able to crush, and breake.

The safety of a strong tower stands in two things. 1 That it is for *defence*, so as to keepe an enemy off, and to defend a man within it from the danger of enemies without. 2 That it is for *offence*, so as to hurt, and spoyle an enemy without. A tower not only guards, and keeps a man safe, but it hath ordinance and ammunition, with which it keepes off, and beats off, and beates away enemies. A *weake* person from a *strong* tower, may doe a great deale of mischief to a strong enemy. *Abimelech*, and a sorry woman were an unequal march, what was a *weake* woman to him? And yet a *weake* woman having the advantage of a *strong* Tower, proved too good for him, for a *woman from the tower casts a piece of a milstone upon Abimelechs head, and brake his skull. Iudg. 9. 53.* Now such a *strong* tower is the Lord. He hath al-sufficiency of strength to defend, free and protect from all dangers whatsoever, and he hath All-sufficiency of Power to beate, and batter and spoyle all such adversaries as shall

shall assault any within this Tower. He is a strong Tower, both to keepe such safe as are within it, and a strong Tower, able to batter with his Cannon and Ordnance such as shall offer to assault and besiege it. He is such a Tower as that, *Cant. 4. 4. Thy neck is like the Tower of David builded for an Armory, wherein there hangs a thousand Bucklers, all shields of mighty men.* In Davids Tower there were shields and bucklers for defence and protection, and there was *Thalpioth*, an Armory, a word that comes of *Tbalab* to hang, and *Pijoth*, two edged swords, all Instruments of offence, and weapons of death to doe executions on enemies, so that he that makes choyce of God for his safety, goes wisely to worke in provision for his security, for he pitches upon a Tower, upon a strong Tower. He is a Tower unquestionably sufficient for safety. This is an impregnable fort, *Psal. 20. 1. The name of the God of Jacob set thee on an high place.* Therefore *Psal. 46. 1. God is our Refuge and our strength.* Such a refuge in which there is strength. There be Refuges in which no strength, to which when a man betakes himselfe, he is rather weakened then strengthened. *Abaz* makes the King of *Assyria* his Refuge, but he was not his strength, *2 Chron. 28. 20. The King of Assyria came unto him, and distressed him, but strengthened him not.* But *fugeris* ma. God is not such a refuge, He is our refuge and our strength, the name of the Lord is a strong Tower. *Confugis ad aliquem in seculo magnum, ut facias tibi potentem amicum. Refugium tibi videtur. Tanta tamen huius seculi incerta sunt res ut cum ad tale Refugium confugeris, plura ibi timere incipias. Non est refugium nostrum tale, sed refugium nostrum verum est. Cum illuc confugerimus, firmi erimus.* *August. in Psal. 43.*

** Deus noster Refugium & virtus. Sunt quidam refugia ubi non est virtus, quos quisque cum fugerit in infirmitate confirmetur.*

2 In running unto, and into this Tower, in betaking a mans selfe unto God, there is safety. *The Righteous Runs into it, and is exalted;* or is safe, we shall finde it true in some examples. *Iehoshaphat* was in great danger, and in great feare, 2 Chron. 20. 1, 2. Then there came some that told *Iehoshaphat*, saying, There commeth a great multitude against thee, what that multitude was we see verse 1. And what doth *Iehoshaphat* in this feare and danger? See verse 3. 4. He set himselfe to seek the Lord, and proclaimed a fast throughout all *Iudah*, and *Iudah* gathered themselves together, to aske helpe of the Lord, even out of all the Cities of *Iudah* they came to seeke the Lord. And verse 12. We know not what to doe; but our eyes are upon thee. *Iehoshaphat* and the people in their danger, and their feare, run to this strong Tower of the Name of the Lord, they betake themselves to God: and what was the issue? see it, verse 22, 23, 24. All the huge hoste of their enemies proves an heap of dead carcasses; whē they came to the Watch tower in the *Wildernesse*, they then found that the Name of the Lord which they had run unto, proved indeed a Tower of safety. *Hezekiah* was in a great danger and feare, *Senacherib* comes against him with an Army of an hundred fourescore and five thousand, sends him railing messages, threatening letters: what course takes *Hezekiah* in this danger? He runnes to this strong Tower, 2 Chron 32. 20. For this cause *Hezekiah* the King, and the Prophet *Isaiab* prayed, and cryed to heaven. See also 2 King. 19. 1. 14, 15. All this was running to this Tower; and what was the speed, and the sequell? That

That we finde, 2 Chron. 32. 21, 22, 23. *Thus the Lord saved Hezekiah, and he was magnified amongst all Nations.* So that Hezekiah ran to this Tower, and was not only safe, but was exalted, and magnified. So that the Name of the Lord is not onely a strong tower, but a saving tower, and a man by betaking himselfe to it, takes a wise course for safety and protection,

It serves to teach us what to doe in case of feares, and dangers, and what course to take for our safety, and good. When men are in temporall feares and dangers, they are ready to say, as the Tylor in his spirituall feares, *Acts 16. 30. Sirs, what must I doe to bee saved?* So in cases of outward danger, trouble, and molestation, men are ready to cry out, Oh good Sirs, what shall we doe? what course shall we take? Is there any course to be thought upon, and to betaken, that may be conducent unto, and wherein we may provide for our safety? Yes, there is a course and a way to be taken for safety in the greatest feares that can befall us. I but what is that course? and what may that way be? This is the course, *The Name of the Lord is a strong tower, the righteous run into it, and are safe.* In feares and dangers then make we unto this Tower, get we unto and into it, and wee take the right course for our safety. *David's* heart was overwhelmed, full of feares by reason of dangers, and he takes this course, *Psal. 61. 1, 2. I will cry unto thee when my heart is overwhelmed, leade me to the Rocke that is higher then I, for thou hast bene a shelter for me, and a strong tower from the enemy.* The course to be safe is to be set aloft, to be placed

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placed on high, out of the reach of a danger. The Name of the Lord is a strong Tower, the righteous run into it, and is set aloft, *צוּר*, that is, he is safe, because when a man is set aloft out of the reach of a danger then he is safe. But how shall a man be set aloft? By running into this Tower of Gods Name, *Psal. 46. 7. The God of Jacob is our Refuge*, is an high place for us, *צוּר*, a place to be set aloft in, the same word that is here in the Text. So that when a man runnes unto Gods Name, hee is in an *High place*, when in an high place he is *aloft*, and when he is aloft he is *safe*. It is strange to see how full of feares mens hearts are, when they are apprehensiv of dangers, and are sensible of approaching evils, and yet in the meane time how little care they take, how little provision they make for their safety and security.

That same in the generall was a wise course of them, *Gen. 11. 4. Let us build a City, and a Tower whose top may reach to heaven, lest we be scattered abroad upon the face of the earth.* Thus farre they went wisely to worke, that being in a feare they would provide for their safety, that being in a feare they would build a Tower for their defence. It is certainly a good piece of wisdom when men feare troubles and dangers, to fall a building of towers for safety. The course in the generall was a wise course, though in particular they plaide the fooles to thinke that their safety did lye in a tower of Bricke.

Thus farre let us imitate their wisdom, as to worke prospective work, and to build a Tower in to which we may betake our selves, to save our selves,

selves, from the surprisall of evils and dangers, of
 which at any time we stand in feare. Well, but
 what Tower should we build? Not a Tower of
 Bricke whose top may reach to heaven, but this
 Tower that *Solomon* speakes of, A Tower which
 is in heaven, *The Name of the Lord is a strong*
Tower. Let us make this our Tower, and make to,
 and get into this Tower for our safety, when euer
 our hearts are in feare of any dangers: when the
 men of *Thebez* were in danger of *Abimelecks*, see
 what course they tooke, and how they provided for
 their safety, *Judg. 9. 50, 51. They went Abimelecks to*
Thebez, and encamped against Thebez, and sack it.
But there was a strong Tower within the City, & thither
fled all the men & women, and all they of the city,
and shut it to them, and gate them up to the top of the
Tower. Marke, there was a strong Tower, thither
 they all fled, and gate them up to the top of the
 Tower, and so they were safe from *Abimelecks*
 rage, yea, and from that Tower did a woman breake
 the skull of *Abimeleck*. There was a great deale
 of disparity, and oddes betwene *Abimeleck*, and a
 poore weake woman: and yet a woman in a
 Tower may be too good for an *Abimeleck*. The
 Tower fenced her from *Abimeleck*, and she from
 the Tower banes, and braines him, and crowns
 him with a piece of a Millstone, that was so ambiti-
 onously and bloudily bent upon a kingdome. It is a
 great deale of advantage, and safety to a weake wo-
 man to be within a Tower. Follow us their wise-
 dome. If at any time we feare dangers, see here in
 this Text a strong Tower. Thither let us flee, thi-
 ther let us runne, let us shut it to us, let us goe to
 the

the top of this Tower, the higher the safer. And though dangers may come as nigh us, as *Abimeleck* did to those men of *Thebez*, hard to the doore of the Tower, *Judg. 9. 52.* yet this Tower is a place of defence, and of offence. There be not pieces, but whole Millstones in this Tower, that can dash and crush all dangers in the head at the very doore of the Tower.

And that wee may the better be stirred up to seeke our safety when need is in this Tower, consider these three things.

1 That though it be lawfull, & requisite, to use all meanes, and outward helpes for our safety, yet there is no safety in any meanes, or helpes, till this bee done. There is a vanity in all meanes and courses for safety, and they prove but shifts, unlesse a man have first betaken himselfe to this Tower. There is no safety in any meanes unlesse a man seeke his safety in betaking him to God: we shall see the truth of it in all those kinde of Towers that men in their feares do usually betake themselves unto, and put their trust in for protection.

First, it is a great deale of confidence that men put in materiall Towers, Castles, and strong holds, in time of danger and feare. Those people *Genes. 11.* made account, that if they built them an high Bricke Tower, they should be safe from dispersion. And yet that Tower saved the not from dispersion; yea, that Tower which they thought should save them from dispersion, was the very cause of their dispersion: The men of *Pennel*, by reason of their Tower, thought themselves so safe, that they durst flout *Gideon*, but *Judg. 8. 17.* He brake downe their tower,

river, and slew the men of the Citie. The strongest Towers that men have, are easily flatted, and beat downe, when God is not their strong Tower. The City of Tyris gloried much in the strength of her towers, *Ezek. 27. 11.* *The Gammadims were in thy towers; they hanged their shields upon thy walls, round about.* They had Towers, and those Towers were mand, and furnished with stout and resolute *Gammadims*. *Gammadims in their Towers.* But though they had such Towers, and *Gammadims in their towers*, yet because they had not GOD in their towers, because God was not their strong Tower, therefore their strong Towers, and their *Gammadims* could not keepe out *Nebuchadnezzar*, but he came and brake downe her Towers, *Ezek. 26. 4.* *He shall set Engines of warre against thy walls, and with his axes shall he breake downe thy towers.* It was a great deale of confidence that *Nineveh* put in her strong holds. *Nahum. 3. 14.* *Fortifie thy strong holds, goe into Clay, and tread the Mortar.* The Prophet derides all their care and cost in their fortifications. It is a bitter sarcasme by which hee flouts the vanity of all the courses they should seeke to secure themselves from the Chaldeans. They had not made God their Tower, nor had not runne into that Tower, and therefore see what all their Towers and Forts should come to. *Vers 12.* *All thy strong holds shall be like figtrees with the first ripe figs, if they be shaken, they shall even fall into the mouth of the eater.* Ripe figs they drop downe with the least concussion, with the least jog of the figtree, and fall into the mouth of the eater. Just so easily should their forts and holds yeeld to the Chalde-

Children that longed to be eating and devouring them. When God is not meant strong hold, *but shake kingdoms*, as a man would shake a fig-tree, & he gives a commandment to destroy strong holds, or the strengths of a City, *Isay 29.11.*

Secondly, It is a great deal of confidence that is put in stout men, in goodly horses. When God is not fought unto, and he not trusted in as a man of warre to fight our battels, nor so many men, but so many women. *Nab. 3. 13. Behold thy people in the midst of thee are women*, no more heart, no more courage in them then in women. And what safety in an Army of women? *Psal. 20. 7. Some trust in chariots, and some in horses. But an horse is a vaine thing for safety, Psal. 33. 17. The horse indeed is prepared against the day of battell. Prov. 21. 31. But safety is of the Lord.* The safety is not from the horse, for the horse is flesh, and not spirit, *Isa. 31. 2.*

Thirdly, It is a great deal of confidence that men put in their wealth and riches, *Prov. 18. 11. The rich mans wealth is his strong City, and as a high wall in his conceit.* Come what can or will come, thinks many a rich man, he hath money and wealth, and money answers all things. He conceives himselfe as safe in the midst of his wealth, as if he had a tower as high as heaven, as if inclosed within walls like Jericho, *as high as heaven.* He is intrenched within his silver walls, and fortified within his golden towers, and he thinks himselfe past the reach of all dangers: but if a man have not made God his Tower, and be not gotten within that Tower, those golden and silver towers will afford a man no safety at all. *Riches availe not in the day of*

of wrath, Prov. 11.4. It is true indeed, that at some times, and in some cases, The ransom of a mans life are his riches, Proverbs 13. 8. And in some cases money is a defence or a shadow, Eccl. 7. 12. But when Gods wrath breaks out in sore judgements, then money in another sense is but a shadow. It is poore safety that it will yeeld in such a time, Zeph. 1. 18. Neither their silver, nor their gold, shall be able to deliver them in the day of the Lords wrath. Nay, it is that which many times exposes a man to the more danger, as many a mans finger is the sooner cut off for his gold ring, and many a mans throat the sooner cut for his wealth. * It is a certaine thing, that in the Parisian massacre, many that were Papists, were murdered; as well as Protestants; not their faith, but their wealth made hereticks and Hugonots of them. Their Riches were as dangerous to them, as their Religion was to the Protestants: it was fowle heresie with some of those fanatics, for some men to have money, and to be rich. Who escaped better in the delolation by Nebuchadnezzar, then the poore of the land? Jerem. 39. 10. He left the poore of the people, which had nothing in the land, and gave them fields and vineyards at the same time: There is more safety at such a time in poverty than in riches: Poverty is sometimes a safer tower then riches; and a poore thatcht Cottage more safe then a silver tower.

Fourthly, It is a great deale of confidence that men put in getting honours, preferments, and high places; but the safety is not answerable to the confidence. Some set their nests on high, Hab. 2. 9. and that upon this ground, Thus they may be deliver-

* Nec tantum Hugonoti occidebantur, sed etiam opulentiores quidam Pontificij, quorum opibus avari milites habebant, easque per nefas rapiabant. Osiander epit. cent. 16. l. 3. c. 69.

red from the power of evil. But a nest on high will not deliver from evil. Some birds build their nests on high: but yet if the trees cannot be climb'd; they may be cut downe. That sametree, *Dan. 4. ver. 10, 11, 12.* which *Nebuchadnezzar* saw in his dream, the height thereof was great, the tree grew, and was strong, and the height reached into heaven, and the Fowles of the heaven dwelt in the boughes thereof, they made their nests in the boughes of that high tree, and so made their nests on high. But yet verse 14. see what the watchman said, *Hew downe the tree, and cut downe his branches:* and where were those nests then? Then those nests on high, were laid low enough. What safety in a nest on high, when the tree is hewed downe!

Lastly, it is a great confidence that men put in their outward priviledges, *The Temple of the Lord, the Temple of the Lord, Jerem. 7. 4.* that was the buckler the Jewes held out to fence off all blowes, as if the Temple had beene a strong Tower to have saved them from all dangers, as if the Temple wals had beene Canon-proofe: and yet the Lord there tels them, that the Temple should bee so farre from freeing them from wrath, that wrath should fall upon the Temple it selfe. They conceived not a litle safety in the altar. They thought *Ariel* the Lion of God, the brasen Altar of sacrifice to be a brazen wall about them. But *Isa. 29, 1, 2.* *Woe unto Ariel,* that is, to the Altar, and to the Temple: *Ariel* shall be so farre from saving you from distresse, that *Ariel* it selfe shall be distressed: *Isaiah* fled to the Altar in his feare and danger, and tooke sanctuary there, and yet his doome was, *Fall upon him*

him there. The Prophet bids them, not trust in lying words, *Jerem. 7.* To trust in priviledges, and to place security in them against Gods anger is to trust in a lye. And of trusting in outward priviledges, it may be said as *Mic. 1. 14.* *The houses of Achzab shall be Achzab,* that is, a ly to the Kings of Israel. Thus there is a vanity in all other courses, and confidences, besides this, and all the Towers besides this, to which men betake themselves, are but Paper towers, Paper Castles; and such as will prove but Towers of *Babel*, Towers of confusion.

2 That the betaking of our selves to the strong Tower of Gods Name, is that which puts strength unto all meanes we use, and courses we take, and makes them successfull: this Tower strengthens all other Towers: this makes them to bee strong Towers: this makes them that they will beare a brunt, and a thocke, this makes strong holds hold out. *David* was faine often to betake himselfe to holds and forts for his safety, as *1 Sam. 22. verse 4. and 23.* And *David* abode in the *Wildernesse in strong holds*, *verse 29.* And *David* went up from thence, and dwelt in strong holds at *En-gedi*. And we see that *Saul* could not get him, he was safe in his holds, and fortresses. And how so? because as *David* dwelt in, and betooke himselfe to those holds, so he made God his hold, and the house of his fortresses. *Psalms. 31. 3.* *David* rooke forts and holds for his safety, but yet he made God his Tower and strength, and not his holds, and so his safety was from God, and not from his holds. *1 Sam. 23. 14.* And *David* abode in strong holds, and *Saul* sought him every day, but

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God delivered him not into his hands. The Text sayes not, but his holds kept him out of *Sauls* hands, but God kept him out of *Sauls* hands. So that *David* making God his hold, hee was the strength of his hold. See how *David* speakes, *Psal.* 18.2. *Then art my hold, and mine high tower*, hee doth not say, *En-gedi* is my strong hold, or the Wildernesse of *Ziph* is my strong hold, but *thou art mine hold*. And this was it that made the Wildernesse of *Ziph*, and the holds of *En-gedi* such strong holds, because he had made God his hold and his strong tower. The Cave in which *David* was hid, and into which *Saul* came, was a Cave in the Wildernesse of *En-gedi*, and in that Cave hee found shadow and shelter from *Saul*, and yet see how he speakes, *Psal.* 57.1. *My soule trusts in thee, yea in the shadow of thy wings will I make my refuge*, &c. We see by the title of the Psalms, upon what occasion it was made, *when he fled from Saul in the Cave*, and he sayes not, I trust in my Cave, in the shadow of the Cave, will I make my refuge, but *my soule trusts in thee, In the shadow of thy wings will I make my refuge*, he made God his Cave, and his hiding place, and thereupon his Cave became a shadow, and a shelter to him.

It is lawfull for us, and it is that we ought to do, to use all good meanes for our safety in cases of danger, but yet the first thing to be done, is to make God our strong Tower, and this is it which will make them meanes of safety, make that place, *2 Chron.* 14.7. *Let us build these Cities and make about them walls, and towers, gates and barres*. First, they made God their Tower, as appears in the

the words following, *Because we have sought the Lord our God,* and in the words before, *verse 4. He commanded Judah to seek the Lord God of their fathers,* and when they had made God their tower, and wall of defence, then they said, *Let us build and make towers.* And when they tooke this course, then they went to worke to the purpose. *So they built and prospered,* sayes the end of the verse. This is the way to make all our counsels, projects, and courses for safety, to prosper and doe well. *So they built and prospered:* that is, when they had sought God, and had made him their strong tower first. First, make God our Tower, and then build and prosper, then project, and prosper.

3 Consider what a miserable perplexity, confusion, and distraction of spirit, it will be in a time of trouble to be *wiselesse* and *towerlesse*. Lapke, in what a case the Canaanites were. *Iosh, 2. 10, 11. For we have heard how the Lord dried up the waters of the red sea for you, and what you did to the two kings of the Amorites, &c. And as soon as we heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you.* Look in what a case the Jewes were, *And it was told the house of David, saying, Syria is confederate with Ephraim: and his heart was moved, and the hearts of his people as the trees of the wood are moved with the wind.* How sad is that passage, *Ier. 30. 5, 6, 7. We have heard a voyce of trembling, of feare, and not of peace, take now and see whether a man doth travell with child: wherefore doe I see every man with his hands on his loynes as a woman with child, and all faces turned into palenesse? Alas, for that day*

day is great. &c. This is the miserable, and dis-
 console condition of many men in the times of
 their trouble. Now what ayles them, what brings
 them into such distresses of spirit? Poore men, they
 are *Towerlesse*, they have no tower to betake them
 to; they are not runne into this Tower of Gods
 Name, and therefore their fears doe rack and torture
 them, doe even mad them, and make them out of
 their wits. What are they better, *Isa. 8. 21, 22.*
They are hard beset, and fret themselves, and curse
their King, and their God, they looke upward, and
they looke downward; and which way soever
they looke, they behold trouble and darknesse.
 It would make a man pittie *Moult*, to see him toy-
 led and turmoyled with his owne distractions,
Isa. 16. 12. *He shall in his feares and perplexities*
of spirit, try all conclusions for his safetie. Hee
shall goe to his high place and pray there, and shall
weary himselfe, with trying what may bee done
 there, &c shall go from thence with his heart as full
 of fear as before. His fears shall gaster him as much
 as before he went to his high place. From his high
 place hee shall *goe to his sanctuary,* and hee shall
 pray there also. If the high place, and prayer
 there, will not ease his heart, yet haply he hopes
 hee may doe somewhat for his ease at the Sanctu-
 ary, and therefore thither will he goe. And when
 hee hath tryed his Sanctuary, how cheeres hee
 then? Alas, still in as bad a case as before,
but hee shall not prevaile, neither his high place,
 nor his Sanctuary, nor all his prayers, nor de-
 vorions, can give his heart any ease of his
 feares. So unconceivably miserable is the di-
 straction

fraction of those mens spirits in time of trouble, that are not gotten into this Tower. Their feares and terrours racke and rend their hearts in pieces, like so many wilde horses. And who then would bee towerlesse in a time of trouble? Who would be to seeke of a Tower then? Who would have a Tower to build then? and who would be out of his tower then?

But now let a man be gotten into this Tower, and with what serenity, calmnesse, quiet of spirit, shall a man possesse his soule in patience? Hee may even laugh at sword, famine, pestilence, or any calamity. It is an incredible thing to worldly men, that a godly man in such times should have his heart without feare, without distracting, astonishing, stounding feare. It is a riddle to them. *Psalm. 42. 4. I will open my riddle upon the harpe. And what is that riddle? verse 5. Wherefore should I feare in the dayes of evill?* This is therefore a riddle to men of the world, that a godly man should not feare in the dayes of evill. But as very a riddle as they judge it, yet it is a sure truth: and this is the reason, and the ground of it; because they are not found towerlesse, and fortlesse in a day of evill, they are gotten within the gates and walles of a strong Tower, and this puts their hearts into so sweet and composed a frame. See *Psalm. 46. 1, 2, 3. God is our refuge and strength, a very present helpe in trouble: Therefore will not we feare, though the earth be moved, and though the mountaines be carried into the midst of the sea; Though the waters thereof roare, and bee troubled, though the mountaines shake with the swelling thereof.*

To see the earth removed, to see mountaines carried into the middle of the Sea; to heare the waters rore and be troubled, to see the mountaines shake, these are dreadfull things to see and heare, things able to move, melt, and shake the heart of the stoutest man that lives, with feare, and yet sayes the Psalme, *We will not feare.*

Now whence came this strength, and incredible presence of spirit? From that verse. *1 God is our refuge.* Hence such freedome from consternation of spirit, in such prodigious hurly-burlies. Hence such confidence of heart in times of dread. And this was *Luthers* Psalme, when he heard of great troubles and broyles that were up against him, *Come, come,* sayes he, *no matter for them all, let us sing the 46 Psalme, and let them doe their worst:* as if he had said, let things goe how they will, let dangers be what they will, why should we feare so long as God is our Refuge, and our Tower? So happy, so sweet, so comfortable a condition it is in times of trouble, to be within the walls of this impregnable Tower. As wee would dread to be under the torture of miserable distractions, so take heed of being towerlesse. As we would be blest with an invincible presence of spirit, so runne unto, and runne into this Tower.

Quest. Well then, but how may we so runne into this Tower, as that we may be safe? What is this running, and wherein stands it?

Answ. I conceive this *Running* to comprehend three things.

1 *The doing such duties by which we may get into*

into this Tower.

- 2 The manner of the doing of them.
- 3 The doing of such Duties which are to be done when entred, and gotten into the Tower.

1 This Running implies the doing of those Duties which must be done to get in, and to enter us within this Tower. And so this Running comprehends these foure things.

1 Knowledge.

2 Faith.

3 Repentance.

4 Prayer.

These be the foure feet with which wee must Runne into this Tower to finde safety there, twice must Runne upon all these foure.

1 It comprehends the Knowledge of God, as he hath revealed himselfe in his Word.

First, the knowledge of him in all his glorious attributes of his wisdom, power, mercy, providence. We must know him to be a God so wise as can Infatuate all the crafty counsels, and policies of enemies, to be a God of such power that hee is able to deliver, and defend all that doe betake themselves to him for succour, to be a God tender-hearted, mercifull, and compassionate to his people in their distresses, to be a provident God that hath the ordering and governing of all events, and occurrences here below. And

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Secondly,

Secondly, there must be the knowledge of him in Christ.

A man that will runne to a Tower for safety, he must

First, know that there is such a Tower. Though there be a Tower, yet if a man know not of it, or know not the way to it, he will never runne to it; for who will Runne hee knowes not whither?

Secondly, Hee must know that it is such a Tower as it is, of sufficient strength for safety and defence, for if he know that there is a Tower, and do know the way to that Tower, yet if he doe not know it to be a Tower of strength, a Tower of defence, that is able to hold out an enemy, he will have no heart to Runne unto it.

Thirdly, He must know that there is a possibility of admittance and entrance into that Tower: for though a man know there is such a Tower, and that is a strong & a safe tower, yet if he thinks when he comes to this Tower, that he shall get no entrance, but shal have the tower gates shut upon him, and barred against him, hee will never Run to that Tower.

Now just so it is here.

First, when a man knowes God, he knowes there is a Tower.

Secondly, When he knowes him in his attributes, he knowes the Tower is sufficient.

Thirdly, when he knowes him in Christ, hee knowes there is an entrance to be had into that Tower. God out of CHRIST is a consuming fire.

And

And who will Run into the fire for safety : But hee that knowes God in Christ, hee knowes that by Christ, we have acesse and entrance with boldnesse unto God, *Ephesians chapter .3. verse .12. boldnesse, and acesse with confidence.* And there is a great deale of safety which consisteth in the knowledge of God, in his Attributes, and in his Christ. A mans safety we see lies in his Running to the Tower. *He Runnes and is safe.* And it is the knowledge of this Tower that sets a man a running to it. Hence we shall finde safety attributed to the knowledge of the Lord, *Psal. 91. 14. I will set him on high, I will exalt him, and so he shall be safe.* Why so? *Because hee hath known my Name.* For the knowing of God a right was that which made him Run, and so he is exalted, and set on high. Then a man is safe when hee hath gotten this Tower to be his Tower, when he hath gotten God to be his God. Now when we know God, we get him to be our God, and make this Tower our Tower. *Ier. 24. 7. I will give them an heart to know me, and I will be their God.* But on the contrary, an ignorant person in a time of danger cannot be in expectation of safety, and protection : for he knowes not his Tower, he knowes not the way to this Tower. The King of Moab made a great pudder in his feare, and did miserably weary himselfe betweene his high place and his sanctuary, *Isa. 16. 12.* And why so; *The labour of the foolish,* of the ignorant man, *wearies every one of them, because he knowes not how to go to the city, Ec. 10. 15.* to the city of refuge, to the strong tower. Suppose a blinde man had slain a man at unawares, what a case had hee beene in?

There

There was no remedy, but the avenger of blood must needs have dispatcht him, because he being blinde, he knew not the way to the city of Refuge. Every ignorant man is blinde. How can a blinde man runne to a Tower for safety, when by reason of his blindenesse, he knowes not one foot of the way? And an ignorant man not knowing God in his attributes, conceives him not so sufficient a Tower as may be trusted to. He not knowing him in Christ, conceives the entrance impossible, and the gate shut against him, and therefore runnes not to this Tower. As therefore wee would be able to Runne to this Tower, so it concernes us to know God, to know him in the attributes of his wisdom, power, mercy, providence, that so we may Runne to him as to a Tower that wee know to be a strong Tower; And to know him in CHRIST; that we may Runne to him as to a Tower, we know we may have entrance into it, *John 10. I am the Dore*, even Christ is the Dore of this Tower, by whom wee must have entrance into it. As we would Runne, so know God. Knowledge is that which must enforme us of the Tower, which must guide us unto the Tower, which must encourage and hearten us to betake our selves unto this Tower. A man that will Runne must not onely have feet, but he must have eyes. Knowledge is the eyes of the soule by which we must see both the Tower, and the way to it.

2 *This Running comprehends Faith.*

3 To Runne to this Tower is by Faith to goe to God, and by it to make him our Tower for our safety.

safety. It is by faith to commit our selves to him as to a faithfull Creator, who is the *Saviour* of all men, but specially of those that believe in him. 1 Tim. 4. 10. to put our selves under the feathers of his wings, by an holy incumbency, to rest wholly upon him for safety; by an holy dependance to hang wholly upon his power, and providence; and so to set our faith on worke upon his promises, as to make his power, providence, and strength to be ours.

There is a great deale of safety in Gods power. Gods power is a Tower. 2 Sam. 22. 2, 3. *The Lord is my Rocke, my Fortresse, my high Tower.* And after repeating the same thing againe, verse 32. 33. *Who is, saye he, a Rocke save our God? God is my strength and power.* That which he said before, *God is my Tower*, now he sayes, *God is my Power*. To teach that Gods Power is our Tower, and that our safety lyes in the power of God. There is a great deale of safety in the providence of God: therefore it is called, *The secret of the most High*, Psalm. 91. 1. It is a secret privie Chamber, *Isai. 26. 20. Enter into thy Chambers.* It is the secret of Gods Tabernacle, Psalm. 27. 5. *The secret of his Pavilion*, Psalm. 31. 20. Now what greater safety than to be within the secret of the most High? to be shut up within the doores of those secret Chambers? How safe is he that is in the secret of Gods Tabernacle? Into the secret of the Tabernacle might none come, but the High Priest once a year, *Levit. 16. 2.* If a man had bene there, how safe had he bene from the Avenger of Blood, or any other that had sought his life? A man was
safely

safely lodged, that had bene lodged so. Such a safetie is there under Gods Providence.

There is no question to be made, but there is safetie enough in the Name of God, in his power and providence, but all the question is, how we shall get within the verge, and under the shelter of this power, and providence. Gods Name indeed is a tower, but how shall we runne into this tower? Now that is done by faith in Gods power, and providence: Faith is the legges and feet by which a man goes, yea, runnes to God, and runnes into the Tower of his power, providence, and protection. Thus did David runne to this Tower, *Psalm. 18. 2.* not onely, the Lord is *a Rocke, a Buckler, a Tower,* but the Lord is *my Rocke, my Buckler, my high Tower.* He makes this Tower, his Tower; this Rocke, his Rocke: But how? *My God, my Strength, in whom I will trust.* Thus by faith, trusting on God, he made him his Tower. Trusting to God, as our Tower, is running into this tower: Faith is the legges, and feet of the Soule, by which a man runnes to God, and runnes into the Tower of Gods power, providence, and protection. A man cannot run without legges and feet: He that beleeveth in Gods power, and providence, he runnes to the tower, and there is safetie in such running. *Hab. 2. 4. The just shall live by faith.* It is spoken in a case of hard times, and times of danger, when other men should seek to live by their wits, by their shifts, one by this, another by that, &c. yet should not live neither, the just in such times should live, and subsist: But how? *He shall live by his faith:* he shall runne to God by faith, by faith he shall call

him.

himselfe, his life, estate, and all he hath, upon God; he shall by faith, put himselfe under Gods wings, cast and throw himselfe into Gods armes, and so making God his Tower, by faith, shall finde safetie, and securitie from dangers, when others with all their shufflings and shakings, shall not subsist, but shall be taken and surprized with the dangers of those times. Faith it makes God any thing a man wants, faith doth that in this life, that fruition doth in the life to come; there a man hath the fruition of God, and that fruition of God makes him all in all, makes him all that our hearts can desire: the same doth faith in this life. If a man want wealth, it makes God his portion: if hee want defence, it makes God his Buckler; if hee want safetie and protection, it makes God his Tower: For by faith, relying upon his power and strength, a man makes Gods power and strength to supply his exigents, and necessities. And hee that hath Gods power and his providence to be his, he is as safe as he that is in a strong Tower: and therefore it is that safetie is so frequently attributed unto faith in Scripture, *Looke unto me, and bee saved, Isai. 45. 22.* and therefore in a case of temporall danger much more, runne unto me and be saved. See *Psalms. 22. 4. Our fathers trusted in thee, they trusted in thee, and were delivered.* They were safe, because they ranne to a strong Tower: But how did they runne? *They trusted,* sayes the Prophet, *They trusted,* they ranne with all their might unto this tower, by faith. *Psal. 9. 9, 10. The Lord will be a refuge for the oppressed, a refuge in time of trouble.*
 True,

True, may some say, God is so indeed; but all the skill is to get into this place of Refuge; how may that be done? See what follows, *And they that know thy Name, will put their trust in thee.* First, a man must know this Name of God, and know what strength and safety is in it. And then when he knowes it, he must trust in it, and put himselfe into it for his safety. *Psalm. 37. 39. 40.* There is the Tower of Gods Name, and the Righteous Mans running to that Tower, and his safety by his running to it; *The salvation of the Righteous is of the Lord, he is their strength in the time of trouble; there is the Tower. The Lord shall help them and save them; there is the safety. Because they trust in him; there is the running to the Tower. Consider that place, Isai. 26. 1, 2, 3, 4.* There is a strong City, *We have a strong Citie, Salvation will God appoint for Walls and Bulwarks.* What if a man get into that Citie? Hee shall be kept in perfect peace, *verse 3.* But there is no safety and peace, unless the gates be opened, and a man doe enter, *verse 2.* How shall a man enter that he may be within this Citie, and Tower, that is walled, and bulwarked with Salvation? *verse 5.* *Trust ye in the Lord for ever, for in the Lord* **JEHOVAH** *is everlasting strength.*

The Lord he is a Rocke, saith that puts us into this Rocke, and so we become safe, *Prov. 30. 26.* *The Conies are but a feeble folk, yet make they their houses in the Rockes.* Those creatures are feeble, and fearefull creatures, and yet they subsist in multitudes. And how comes that about? Because when they are pursued by dogs that are farre too strong

for them, they have their holde, and burrowes in the Rocks; and running into their burrowes, and into the Rocks, when in danger of dogs, they are thereby kept safe: when once they are runne into the Rocks, the dogges cannot come at them, nor meddle with them. *Psalm. 104. 18. The Rocks are a refuge to the Conies.* The rocks, and their running to the rocks, save them, though be a feeble folke. It is so in this case, Gods people, it may be, are but a feeble folke, and great dangers may bee towards them; but now God hit is a Rocke, *Psalm. 18. 2. The Lord is my Rocke.* Now their wisdom must be to runne to this Rocke, and to get into it: Now faith is that by which we must runne to, and burrow our selves in this Rocke. And if we be once burrowed in this Rocke, we are out of the reach of dogs and dangers.

A Dove is a poore, weake, lilly creature, but when she is pursued by the Hawke, if she flies to the rocke, and gets but into the holes and clefts of the Rocke, then she is safe from the talons of the Hawke. So is it with Gods people, they are safe in many times of danger: but how come they to be safe? See *Cant. 2. 14. O my Dove, that art in the clefts of the Rocke*; that is, that art hidden and kept safe from the danger of thine enemies, by Gods power and providence, as safe kept as a Dove is kept from the Hawke, that is gotten into the clefts of the Rocke, so that a mans safety lies in *Being in, and Dwelling in the clefts of this Rock.* But how shall a man get into these clefts, and come to dwell in them? A man must flie into them. Now a man cannot flie without wings. Faith there-

therefore is the Dove wings, by which he flies to these clefts, and holes in the rocke, and so is safe. It is said, *Exod. 33. 22.* by God unto *Moses*; I will put thee into a cleft of a rocke; and I will cover thee with mine hand, while I passe by. So faith in Gods power, providence, promises, doth put a man into the cleft of his rocke, and so a man is covered under Gods hand, while dangers passe by: So that if a man would be safe, he must doe in this case, as *Moses* is advised to doe in that, *Jerem. 48. 28.* *O ye that dwell in Moab, leave the Cities, and dwell in the Rocke; and be like the Dove, that makes her nest in the sides of the holes mouth.* So heare, O you that be in feare of any danger, leave all carnall thins, and flanking counsels, and projects, and dwell in the Rocke of Gods power and providence, and be like the Dove that nestles in the holes of the Rocke, by faith berake your selves unto God, by faith dwell in that Rocke, and there nestle your selves, make your nests of safety in the clefts of this Rocke. *Quest.* But how may wee doe this thing, and what is the way to doe it?

Ans. Doe these three things: First, set thy faith on worke to make God that unto thee which thy necessity requires, pitch and throw thy selfe upon his power and providence, with a resolution of spirit to rest thy selfe upon it for safety, come what will come. See an excellent practise of this, *Psal. 91. 1.* *He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty;* that is, he shall be safe from all feares and dangers. I that is true, you will say,

who makes any doubt of it? But how shall a man come to dwell, and get into this secret place, within this strong Tower? see verse 2. *I will say of the Lord, He is my refuge, and my fortress*, as if hee had said, I will not only say, That he is a refuge: but he is my refuge. *I will say to the Lord, that is, I will set my faith on worke, in particular to throw, devolve, and pitch my selfe upon him for my safetie.* And see what follows upon this setting faith thus on worke, verse 3. 4. *Surely he shall deliver thee from the snare of the Fowler, and from the dangerous poysones. He shall cover thee with his feathers, &c.* So confident the Psalmist is, that upon this course taken, safetie shall follow. Our safetie lies not simply upon this, because God is a Refuge, and is an Habitation, but *Psal. 91. 9. 10. Because thou hast made the Lord which is my Refuge, thine Habitation, there shall no evil befall thee, &c.* It is therefore the making of God our habitation, upon which our safetie lies; and this is the way to make God our habitation, thus to pitch and cast our selves by faith upon his power and providence.

Secondly, Let thy faith on worke to apply, and believe the particular promises of safetie, deliverance, and protection, such as that *Hebr. 13. He hath said, I will not faile thee, nor forsake thee.* Such as those, *Psalms 91.* and many the like else where. Consider what God hath said, and what he hath promised in such cases, and worke thine heart to beleeve those sayings, to beleeve those promises, with a speciall faith, as made, and directed to thy selfe. It is a great deale of safetie that may be had by this kinde of running to the Name of God.

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Gods

Gods Name is a Tower; the promises of God are the out-workes to this Tower. If a man cannot get into the Tower, yet if he can but get into the out-workes, there is safetie. For as out-workes are for the safetie of the Tower, so the Tower is the safetie of the out-workes. If a man be but in the out-workes, if they be assaulted, there will be succour and relief from the tower. If thou canst not get into God himselfe, yet get into the out-workes of the promises, and there shalt be safetie from the Tower in the out-workes.

God, he himselfe is the Tower, and the Rock, but the promises they are the Clefts of the Rock. If a Dove flyes a rocke from the Hawke, yet if when she come there, there be no clefts, nor holes in the rocke, alas for the poore Dove, she lies at the mercy of the Hawke. But the Dove is before hand acquainted with the clefts, and holes of the rocke, and can goe readily to them in time of danger. God is a Rocke, but now if there be no Inlets into this rocke, if no Clefts into it, if this rocke be not open'd unto us for safetie, we are never the nearer. This rocke therefore is open'd unto us by the promises, the promises are the Inlets into it, they are the Clefts, and the holds of the rocke, there is no getting into this rocke, but by the clefts. He therefore that would get into this rocke, must be acquainted with the promises, and by those promises, and by a particular faith in them, so get himselfe into God. As the rocke by the holes opens it selfe unto the Conies, and by the clefts opens it selfe unto the Doves for safetie: So God by his promises of protection and deliverance, opens himselfe to us, for entrance,

entrance, and safety. By a cliff the Dove gets into the rocke, by a promise believed with a special faith, doth a man get into the rocke of Gods protection. It is good therefore for us before hand to be acquainted with the rocke, and to know the clefts and inlets thereof, by which it may be entered, and againe, or at a time of danger, to enter them by a particular faith. The promises are the Doves lockers, particular faith in those promises, is the making of the nest in those lockers, in the holes by the sides of the rocke. If no rocke, no safety; God he is a rocke. If no clefts in the rocke, no safety; Gods promises are the clefts of the rocke. If no flying unto the rocke, and nestling in the clefts, no safety; faith is the running, the flying unto, and the nestling in the clefts of the rocke. By faith therefore burrow thy selfe in these holes, and nestle thy selfe in these clefts of the rocke, and then expect safety.

The Chicken in feare of the Kite, provides for her safety, by running, and flying to the Hen, and by getting under her wings, and when she is there, she is safe from the Kites claws. The promises of safety and protection, are as the Lords wings: the way of safety is in case of danger, to runne to the promises, as under Gods wings, *Psalm. 91.4.* He shall cover thee with his feathers, and under his wings shalt thou trust. How under his wings? and what is it to trust under his wings? That appears by the words following, *And his truth shall be thy shield and buckler.* Not onely his Strength, and his Power, but his Truth shall be thy Buckler. How his truth? Namely, his truth in his promises.

Thou by faith shalt trust in the truth of his promises, and so his wings and feathers shall cover thee; and that truth of his in his promises trusted in, shall safeguard thee as a shield, and as a buckler. Faith in the promises, puts a man under Gods wings, and feathers: Faith in the promises, puts a man under that covert, and shelter of safetie. See the truth of this, in that of *David, Psalm. 119. 114. Then are mine hiding place, and my shield, I hope in thy word.* How doth *David* make God his hiding place, and a Shield? By hoping in his word. In what word? The word of promise, in which God had promised to be an hiding place, and a shield unto him. And so *David* by faith getting under the covert of a promise, makes God his hiding place, and his shield.

3 *Thirdly*, get thy selfe by faith into Christ. There is no going to, nor getting into this Tower, for safetie, but by him. Gods Providence, Power, Mercy, and Promises, are theirs, who are in Christ. *All things are yours, and you are Christs, 1. Corin. 3. 22, 23.* All things, that is, not onely *Cephus, Paul, &c.* But God himselfe, and Gods attributes, his Providence is yours to defend you; his Power is yours to save you; his Mercie yours to deliver you: All yours, when Christ yours: we cannot get into the Tower of Gods Providence and protection, till we first get into Christ. A man that will runne to a Tower for safetie, must runne, 1. The right way. 2. To the doore of the Tower, or else it will be impossible to get in. If a man runne, and runne a wrong way, it is impossible he should ever come into the Tower, or if a man runne, and runne not to the doore, he cannot breake in through the Tower

Tower walles. Now therefore by faith get into Christ: *I am the way*, *Iohn 14.* and that in this fence; for no access to God, but by Christ. And *I am the doore*, *Iohn 10.* and that in this fence also, there being no entrance to God, but by Christ: so that by faith in Christ, wee runne the *right way*; and by faith in Christ, we come to the *right doore*, and to have the doore opened unto us, that we may get in. Herein lies safetie, *Micah 5. 5.* *This man shall be the peace, when the Assyrian shall come into the land.* *Isa. 32. 1, 2.* Christ shall be an *Hiding place from the winds, a covert from the tempest, as a shadow of a great Rocke in a weary land*; we must seeke our safetie in the promises, and all the promises of God are Yea, and Amen in Christ, *2 Cor. 1.*

And thus by faith thus used, wee runne to this tower; and thus by this running, we finde safetie. And therefore hence it is, that the same thing that is said of God for our safetie, is also said of faith. As here, and elsewhere God is called a *Tower*; so also is faith compared to a *Tower*, *Cant. 4. 4.* *Thy necke is like the Tower of David.* By her necke is meant faith. The necke joynes the head and the body together; and so faith joynes Christ and the Church. Now this faith is like the *Tower of David*. God is a *Tower*, and faith is a *Tower*; and how so? because it is faith that brings us to God, that puts us within the walles and gates of this *Tower*; and is that which helps us to that safetie within this *Tower*.

God is called our *Shield*, *Psal. 84. 11. & 91. 4.* and faith is called our *Shield*, *Ephes. 6. 16.* *Above all things, take the Shield of Faith.* God is our

Shield, and Buckler, because by his power he shelter and defends us: Faith is our Shield, because it makes God our Shield. As when a man runnes to a Castle, and escapes a danger, we may say, that his castle, and his legges were his safetie. God is not a Tower to such as are not towered in their faith; hee is not a shield to those that want the shield of faith. The way to have God our Tower, and our Shield, is to get the Tower and Shield of Faith.

And as we would have safetie by Faith, and trusting in God, our care must be, not onely to get faith; but our endeavour must be, to increase and strengthen our faith, so much as possibly we can. Every day be exercising, and setting it on worke; be advancing and improving it. The more faith, the more securitie; the more securitie, the more confidence, and presence of spirit, in a case of danger. *Dwell deepe, O inhabitant of Dedan, Jer. 49. 8.* Our endeavour should be, not onely to dwell in this Roche, but to *dwell deepe*: get such a measure of faith, as that we may get a great depth within this Roche; make our trenches deepe, and get our selves deeply entrenched by faith. It is said of the men of *Thebez*. *Judges 9. 51.* that they not onely fled into that strong Tower, but that they got them up to the top of the Tower. So let us not onely runne into this Tower, but get me up to the top of this Tower. That is done, when we so exercise, and set our faith on worke, as that we come to have confidence, and assurance of Gods goodnesse to us in times of feare and danger. Faith growing strong, and daily set on worke on the

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promises;

promises, is getting up to the top of the Tower
Tower up on high into God by the growth, and
increase of thy faith. The higher, the safer. And
thus we see how by faith we runne to this Tower,
and what safetie there is to be had by such running.

3. This Running comprehends Repentance.

As Sinne is a Running from God, so Repen-
tance is a Running to God. For *Isa. 55. 5. Nations*
that know not shall runne unto thee. How
should or did they Runne? we shall see the exposi-
tion, and accomplishment of that prophecy, *Acts*
11. 18. Then hath God also to the Gentiles granted
Repentance unto life. By Repentance therefore did
they Runne unto the Lord. And this is such a Run-
ning as conducts to safetie. The *Righteous runnes*,
namely by Repentance, and is safe. He humbles
himselfe for his finnes, mournes for them, and for-
sakes them, sets upon a new course in righteousness,
obedience and the feare of God, and so findes safe-
tie and protection, *Iob 22. 23. 25. If thou returne to*
the Almighty, thou shalt put away iniquity far from
thy Tabernacles, then shall the Almighty be thy de-
fence. There be two severall parts of Repentance,
and we shall see that there is safetie in Running to
God by them both.

First, there is with a sorrow for sinne, a for-
saking and casting of it off. He that will take a right
course for his safety, must abandon all his finnes,
and away with them, or else let him run as he will,
he were as good sit still, for he shall but run in vaine,
he shall not get into this Tower. The way to runne,

and to get in for safety, is a thorough forsaking of all our sinnes and lusts. See *Iſay* 33. 15, 16. He that despiseth the gaine of oppressions, that shakes his hands from holding of bribes, that doth by bribes, and all unlawfull gaines, as *Paul* did by the Viper, that stops his eares from hearing of blood, &c. He shall dwell on High, or in high places. His place of defence shall be the munition of Rocks. That is the way then to dwell on high, to get a defence within the munition of Rocks to purge the heart, and whole man from all our lusts, and pollutions. If a man come with the gaine of oppressions, with his hands defiled with any injustice, with eares full of cruelty, eyes full of adultery, the Tower gate will be surely barred, and shut against such an one. And when such shall come to the Tower gate, and knocke, and rap, and cry *Lord, Lord open unto us*, the answer they will meet withall will be *Depart ye workers of Iniquitie*. This gate will not be opened to workers of iniquity. As the Iron gate that led into the city opened of it owne accord unto *Peter*, *Acts* 12. 10. so the gate of this tower of it owne accord will shut it selfe against workers of iniquitie. As of the New Ierusalem it is said, *Apoe.* 22. 14, 15. *Blessed are they that may enter in thorough the gates into the city, for without are dogs, forcerers, & whoremongers, & murderers, &c.* So is it true of this Tower. Blessed are all they that in a time of danger may enter in thorough the gates into the Tower. It shall not be every ones portion, for dogs, whoremongers, idolaters, lyars, &c. & all such kinde of persons must make account to be without, to be shut out, and not admitted into the Tower. God wil be no protectour of such persons: but when

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men are purged, their hearts and hands, their eyes and ears, their wayes and lives are purged and washed from their lusts, then they shall dwell on high, and the place of their defence, shall be the mountain of Rocks. There is a gracious promise of safety and protection, *Isa. 4. 5, 6.* Upon all the glory shall be a defence. And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storme and from rain. All comes to this, that the Name of the Lord should be a strong Tower for their safety. But yet marke when this should be. *Verse 4.* When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Ierusalem from the middest thereof. Then there shall be a defence, a shadow, a refuge, a covert from the storme, when there shall be a washing, and a purging by the spirit of Iudgement, and Sublation as Iustinus renders it, then will God shelter, and mightily protect them from all evils, and dangers.

A man that will be safe, must doe two things.

First, He must run to the Tower.

Secondly, He must enter, and get into the Tower when run to it. Now without repentance, a man can do neither of these.

First, He cannot Run to the Tower for safety without Repentance. It is in our running to this Tower for safety, as it is in the running of our Christian Race. Now how we must run our Christian Race, see *Hebr. 12. 1.* Let us run the Race that is set before us. But marke what course must be first taken, *Let us lay aside every weight, and the sin which doth so easly beset us.* If a man will runne, it is no

carry-

carrying of weights on his back: a man that will runned must be *hampred*, and entangled with any thing. A man that runs so, will never get the prize, so in this case. A man that will get into this Tower must runne running is a swift and speedy motion. It is not a shayer pace will serve. It is impossible to be safe unless we runne; and impossible to runne unless we repent, for it is impossible to runne if we have *weights* on our backs, *burthens* on our shoulders, *hampers* about our neckes, specially if fetters about our legs. A fettered man will runne but ill favouredly, it is more then he can doe to goe well. Now all lusts and finnes are so many *weights*, *burthens*, so many chains and fetters that cumber a man, and hinder him from running, *for in cast off every weight* sayes the scripture. So hereafter ye will be safe ye must runne. If ye will runne ye must cast off every *weight*, that is, every sinne, every lust that fetters and clogs you. Now repentance is the casting those off. So that if no repentance no casting off weights, if no casting off weights no running, if no running no safety. A man that would save himselfe in this Tower must so runne to it as men in a feare, and pursuite of the enemy, use to runne to Castles and Fortes. Men in such cases throw away all burthens and carriages, they throw away their very Armes, and their Garments, that they may be light and expedite to runne. We see when the Syrians were in feare of a danger, though a false feare, they sought their safety by their flight and running away, and we see, 2 Kings 7.15. *All the way was full of Garments, and vessels which the Syrians had cast*

away in their haste. Because they would be sure to runne fast enough, vessels and garments, and all were flung away. If a man in the pursuit of an enemy, would needs bee so foolish, as to carry a packe or a load on his back, and run with himselfe, oh it is pittie to leave such a thing behind, who would part with so good a thing, &c. before he could reach the Fort, the enemy would overtake him, and cut him off. His luggage would hinder his running, and make him fall short. So man that will save himselfe in this Tower, must throw away all his luggage, and his baggage, must cast away all his lusts and sinnes, which are so many burthens and weights to clog a man that he cannot run fast enough, and soone enough to this Tower for safety. These burthens, and this baggage of our sinnes and lusts, will incrinably expose us to danger. *Let every one that names the Name of Christ, depart from iniquity.* 1 Tim. 2. 19. and let every one that runnes to the Name of God, and hopes to have the Name of the God of *Isaac* to set him on an high place, let him depart from iniquity. let every one that will *know* to the Name of God, let him first *Runne from iniquity.*

2 He cannot get into the Tower without repentance. There is no safety till a man get into the Tower. A man that lies, and lieth in any sinne or lust, cannot get into the Tower, though hee doe come to the Tower. The righteous man not onely runs to it, but into it, and is safe. So that a mans safety is to get into the Tower. There is no getting into it so long as we are in our sinne, we must first get rid of our sin before wee can get into the Tower.

Tower. It is with getting into this, as into materi-
all towers and forts in time of warre. In times of
warre and danger, when men betake themselves to
forts and holds, there is no man suffered to come in-
to them that hath a plague sore, or any such dange-
rous infection. By no meanes is such an one admit-
ted to come in, or if he doe thrust in at unawares,
he is sure to be quickly turned out againe. So here,
if a man come to the Lord for protection, if he flie
to this tower of his Name for safety, and come in his
lusts, and his sins, and have not first by repentance
put them away, looke how many sins, and how ma-
ny reigning lusts he brings, so many Carbuncles,
and plague-sores he brings upon him. One plague-
sore will keep a man out, how much more will that
man be kept out, whose soule is as full of plague-
sores as *Levis* body was full of boyles? If therefore
we would get into the tower, and so runne as to bee
safe, first get we our plague-sores cured, and get we
all our pestilent tumors healed.

12

There is in repentance, as a forsaking and ca-
sting away a mans sins, and lusts, so there is a refor-
mation, a righteous life, an obedient life, a conver-
sation in the feare of God, a care to keepe a mans
selfe free from the communion and reigning iniquities
of the times he lives in. This part of repentance is a
running to God also, and such a running, as where-
in there is a great deale of safety: and therefore we
shall find safety given to these in Scripture. There
is safety in *Righteousnesse*: the *Righteous* runs, sayes
the Text, and he is safe. He must bee a *Righteous*
man that runs, and a righteous man that will look
for safety. This Tower will be no Sanctuary for
unrighteous

unrighteous ones, but such as have so forsaken their
 sinnes, as to lead a godly life, and to walke in right-
 eousnesse, they shall find safety in this Tower, *Prov.*
 11. 4. *Righteousnesse delivereth from death, and in*
the day of wrath, which riches cannot doe. The
 gates of that City whose Walls and Bulwarkes are
 salvation they are to be opened, *That the righteous*
Nation may enter, Isai. 26. 1. 2. David calls God his
 rock, and his high tower, *Psal. 18. 2.* and he doth it
 with the more confidence, because he could speake
 that, *ver. 23. I was also upright before him, and I*
kept my selfe from mine iniquity. They that can say
 so, may with some confidence call God their high
 Tower. There is safety in obedience to God, *Prov.*
 1. 33. *Who so hearkeneth unto me, shall dwell safely,*
and shall be quiet from fear of euill. Obedience is a
 walking in Gods Name, *Mic. 4. 5. We will walke in*
the Name of the Lord our God. And obedience is a
 running in the wayes of Gods commandments, *Psa.*
 119. 32. *I will run the wayes of thy commandments.*
 Who may run more to God, then they who run in
 his commandments? Who shall be safer in the Tow-
 er of his Name, then they who walke in his Name?
 There is safety in the feare of God. *The Angel of the* *Psal. 34. 7.*
Lord encampeth round about the that feare him. The
 garrison of the tower is pitched about them. How safe
 was Solomon with that guard. *Behold his bed, which* *Can. 3. 78.*
is Solomons, threescore valiant men are about it, of
the valiant of Israel, they all hold swords, being expert
in war, every man hath his sword upon his thigh, be-
cause of the feare in the night. Such is the security of
 those that live holily in Gods feare. *In the feare of* *Prov. 14. 26.*
the Lord, that is, in a righteous, holy, religious con-
 uersation,

*veridical, there is strong assistance. And the whiter
 does stand there a place of refuge. Gods Name will
 be a strong Tower to him that feares his Name. A
 refuge for him and for his children. In cases of fear,
 a mans greatest care is for his children: a man that
 feares God, provides for the safety of himselfe, and
 his children both. A man that feares God, shall get
 himselfe, & his children both into the Tower. There
 is safety in keeping a mans selfe free from the sinnes
 of his times, and places he lives in: Freedom from
 common iniquities, prepares for freedom from com-
 mon calamities. We shall finde a great plague a-
 mongst the Israelites upon their sinne of joyning
 unto Baal Peor, the sword walks, and the plague
 walks, and hicks up twenty foure thousand, *Numb.*
25.9. Now though the sword and the plague both
 did hew them downe, yet all were not consumed,
 there were abundance that were safe from that judg-
 ment, that were exalted, and set on high, as that they
 were out of the reach and walke both of the sword
 and pestilence. And doe but observe it well who
 they were that God in his speciall providence, pro-
 tected from those dangers. See *Deut. 4. 3, 4.* *All that
 followed Baal Peor, the Lord thy God hath destroyed
 from among you.* All those men out of the Tower,
 and those judgements finding them towerlesse,
 swept them away, cut them off, and destroyed them.
 But you that did cleave to the Lord your God, are a-
 live every one of you this day. Marke what it was
 that kept them safe, and alive, when the rest went to
 the pot by thousands: when others polluted them-
 selves with Idolatry and Whoredome, they cleav-
 ed to the Lord, and therefore when the sword, and
 plague*

plague come, they are within that tower, and shall
 sword-proof, and Plague-proof; all of our
 walls were too high for the sword, and the Plague
 is scale. These kept themselves free from the com-
 mon iniquities of their times, and God kept them
 free and safe from the common calamities of all
 times. Here is the way then to reach to this tower
 for safety. If in times of danger we would be safe,
 return to the *Moon* if God by repentance, and con-
 fession wear our *Repentance* by turning from all our
 sinnes, and lusts, and by walking in all righteou-
 nesse, obedience, feare, holinesse, godly trust and life,
 and cleaving close to God, when others desert and
 forsake him; and in this waiting lies our safety, by
 this we both run unto, and now upon a shagbow
 of safety: It would make a man sick againe to see
 the idle and foolish considerations of men in
 their safety; well thought will, or care or money
 trust in God, and his Name, that they shall be saved
 enough; but yet in the meane time more penitence;
 no casting away their sinnes, no reformation, no
 righteousness, obedience, no cleaving to the Lord;
 Nay, on the contrary, nothing but proud boasting
 of God by their sinnes. Now what a stand this is
 thus to deceive our selves? *Psalm 20.* The Name
 of the Lord of Jacob defend thee, or set thee on high.
 It is true indeed, that it is that Name of this, that
 must defend us, that must exalt, and set us on an
 high place; but yet consider what little reason we
 have to hope for any safety by that Name: Is he
 not a stranger, and a taker of that Name in vain?
 and dost thou thinke that that Name shall defend
 thee, which thou profaneest? Wilt thou profane
 that

that Name, and think to be defended by that Name. Shall that Name which thou abasest, be thy Tower? Thou indeed professest that worthy Name, *James 2. 7.* but by thy disobedient sinfull life, dishonourest that worthy Name, and is it likely, that that name that receives dishonour from thee, will be a defence to thee? Thou by thy lust, and loose converse, makest this Name to be blasphemed, and hopest thou for shelter under this Name? Thy lusts, thy covetousness, thy drunkenness, abuse and abuse his Name, and shall that Name exalt thee who abaseth it? The Name of God is an holy Name, and shall we think that this righteous, and holy Name of the Lord, will be a tower, refuge, a sanctuary for adulterers, swearers, drunkards, worldlings, and such as walk not in his Name? The Name of the Lord is a strong Tower; but to whom? what to every loose, prophane godlesse person? No such matter. *The righteous run unto it.* and so it may be, the unrighteous run unto it too, but the righteous run into it, and the *righteous* are safe. None get into it, none are safe by it but the righteous: they be only godly, religious, repenting sinners, to whom this Name is a strong Tower. If *Rabshakeb* had spoken *truly*, he had spoken *strongly*, and unanswerably, *Isa. 36. 7.* But if thou say unto me, we trust in the Lord our God: Is it not he whose high places, and whose Altars *Hezekiah* hath taken away? As if he had said, It is but a folly for *Hezekiah* to trust in God, now he hath provoked God. But now in this case, men being guilty of abusing, and dishonoring Gods Name, we may truly dash their vain confidences. You say, in feares

and

And dangers, wee trust in the Name of God; but is not this he, whose name ye pollute with your oaths? Is not this he, whose name ye dishonour with your sinfull lives? Assuredly, for unrighteous persons, that lye and live impenitently in their sinnes, this name is no Tower, but a fire, a dreadfull burning, devouring fire, *Isai. 31. 27. Behold, the Name of the Lord comes from Serris, burning with his anger, and the burthen thereof is heavie, his lips are full of indignation, and his tongue as a devouring fire.* His name is a Tower to the Righteous, but a Fire to impenitent sinners: so that all unrepenting, and unreformed sinners, flying to the name of God, doe but flye from one danger to another, out of one fire into another, *Ezech. 15. 7. I will set my fire against them, they shall goe out from one fire, and another fire shall consume them.* That Name of God which shall be a Tower to the righteous, shall be a Terror unto all ungodly and impenitent sinners.

4. This Running comprehends Prayer:

To Runne to this Tower is by Prayer, to have Recourse to God, and therein to seeke and sue to him for helpe, and succour in time of danger, and distresse. Prayer is not onely a Going, but a Running to the Lord. And it is such a Running, upon which there followes safety, *Psal. 18. 2. The Lord is my high tower.* But how will he get into that high Tower? He will Runne into it. But how will hee runne into it? *vers. 2. I will call upon the Lord.* So will he Runne into it. And what shall he be the better for running into it? *So shall I be saved from mine*

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enemies,

enemies, and so from all dangers. All which comes to this, The Name of the Lord is an high and strong Tower, I will by Prayer Runne into it, and shall be safe. And David tells us of it, as of an experimented truth, *Psal. 34. 4. 6. I sought the Lord, and he heard me, and delivered me from all my feares. This poore man cryed, and the Lord heard him, and saved him out of all his troubles.* David was in feares, and was delivered from all his feares: He was delivered by running into this Tower, and he ranne into this tower by Prayer. There be terrible times threatened, *Joel 3. 15. 16. The Sunne and the Moone shall be darkned, &c. The Lord shall roare out of Sion, &c. and the hearers shall shake:* the hearing of such sad things was enough to make their hearts shake. Alas, when such blacke dayes should come, what would become of Gods people? how should they doe at such a time? Well enough; *But the Lord will be the hope of his people, or the place of Repaire, or the Harbour of his people, and the strength of the children of Israel.* Herein should they be happy, that in such a time they had the Name of God for their Tower of safetie. But how should they get or run into that tower, so as they might be safe? That we may see by the like passage, *Joel 2. 31. 32. The Sun shall be turned into darknesse, &c. And it shall come to passe, that whosoever shall call upon the Name of the Lord, shall be delivered:* So that as the Name of the Lord is a tower, so that tower must be runne into; and the way to runne into that tower of the Name of God, is to call upon that Name: And he that runnes so, runnes not in vaine, it shall come to passe, that whosoever shall call upon the Name of the Lord,

Lord, shall be destroyed. When Davids heart was over-whelped with troublesome thoughts, and fears, he betakes himselfe to God, *Psal. 57. 3. 4.* *Thou hast been a shelter; or a refuge for me, and a strong tower from the enemy; and it will make my refuge in the covert of thy wings.* And what course takes he to do it? *verse 1. 2.* *Hear my cry, attend unto my prayer, &c.* So that by Prayer hee runnes to the strong tower, and to the place of Refuge. *Lead me,* sayes *verse 2.* *to the Rocks that is higher then I;* that Rocks is none other, but that strong tower, *verse 3.* Both the Name of the Lord. That tower is an *high tower*, *Psal. 18. 2.* and that Rocks is here an *high Rocks*, the Rocks *higher then I:* and yet there is a way to get into the highest towers; by scaling Ladders, a man may get over the high walls of towers. This tower and rock too high for David himselfe to get into, and therefore he sets up the scaling Ladder, *Lead me into the Rocks*, and into the tower that is *higher then I.* *Hear my cry, attend unto my prayer:* So he makes Prayer the scaling Ladder, to go upon that rock, and into that tower, that otherwise had been too high for him; hee gets that safety and deliverance, which otherwise but by Prayer unto God, had been impossible to have been obtained.

When David was in danger of *Saul*, see what resolution he takes up, *Psal. 57. 1.* *In the shadow of thy wings will I make my refuge, until these calamities be overpast.* Wee shall see in the title of the Psalm, that David was then in the Cave. It is said, *1. Sam. 23. 29.* that David went and dwelt in the strong holds at Engedi; and this Cave that now

David was in, was amongst those strong holds, as appears, 1. Sam. 24. So that David in the Cave was in a strong hold; and yet David thought there was little safetie in that strong hold, unlesse God himselfe were his refuge; and therefore sayes hee, *In the shadow of thy wings will I make my refuge till these calamities be over-past.* As if hee had said, Lord-I am already in the Cave and the hole's, and in the shadow of it; but yet for all that, I thinke not my selfe safe indeed, till I have made my reuge in the shadow of thy wings: that is therefore the course I resolve, and build upon. It was wisely done of him; and marke what course hee takes to doe it, *vers. 2. I will cry unto God most high.* I will by prayer put my selfe under the shadow of Gods wings: and marke what successe should follow, *vers. 3. He shall send from heaven and save me from the reproach of him that would swallow me up. God shall send forth his mercy and his truth.* When we send prayers up to heaven, God he will send he pe downe from heaven: when we send forth our prayers and supplications, God will send forth his mercy and his truth, his power, and will set all his attributes on worke for the effecting of our safetie, and deliverance. Indeed it is trusting, and so thrusting our selves under the covert of Gods wings, in which our safetie lies, as before we saw, and so David takes that course, *vers. 1.* But yet David prays to God, as well as he trusts in God. And unlesse we pray as well as trust, our trust will faile us: for we must trust to God for that we pray for.

That same is an excellent passage, *Isai. 54. 13.* *When the enemy shall come in like a flood, the Spirit of*

of the Lord shall lift up a Standard against him; that is, shall both defend from his violence, and shall also put him to flight. Now that which is there spoken of an enemy, is true of any danger: when Pestilence, Famine, &c. shall come in like a flood, the Spirit of the Lord shall lift up a Standard against them.

Now what is that Spirit of the Lord? I know it is meant properly of Gods power & might, as *Zech. 4.6. Not by might, nor by my power, but by my Spirit*, saith the Lord, that is, by my might, and my power: So here, the Spirit, that is the power of the Lord, shall lift up a standard against him. But yet if it be not meant also of prayer, which is stirred up in the hearts of the faithful, by the Spirit, who is therefore called the Spirit of prayer, yet may we allude at least unto it, & say, that when an enemy, or pestilence, or famine, shall come in like a flood, shall come and over-spread it selfe like a flood, and shall like a flood come unresistably, the Spirit of the Lord stirring up prayer in his peoples heart, shall lift up a standard against them: the Spirit of Prayer shall shelter from, and chase away such feared dangers. Prayer is often called, the *Lifting up of the hands*; and *Hezekiah* hath a phrase of lifting up a prayer, *2. Kin. 19. 4. Lift up thy prayer* for the remnant that is left. Now when in case of danger, Gods people can lift up a prayer, then in that very thing doth the Spirit of God lift up a standard against that danger. Therefore we shall see that prayer is made the remedy against all dangers, and evil.

It saves from enemies, *2. Sam. 22. 4. I will call on the Lord, so shall I be saved from mine enemies*. It

saves and divers from oppressours, *Isa. 19. 21. They shall cry unto the Lord, because of the oppressours, and he shall send them a Saviour, and a great one, and he shall deliver them.* It divers and saves from famine, *Amos 7. 1, 2, 3.* It is an Antidote against the pestilence, *2. Chron. 7. 13, 14.* *If I send pestilence among my people, if my people shall humble themselves, and pray, I will heale their land.* *Numb. 16. 46, 47, 48.* Aaron burnes incense, and the plague was stayed: this is the perfume that must sweeten the aire, and heale a land. When the fire of Gods wrath burnes and smoakes, it is the smoake of this Incense, and the burning of it, that must quench the burning of Gods anger. Thus the spirit of the Lord is that which lifts up a standard against the danger of all evils, when he enlarges his peoples hearts with a Spirit of prayer: And therefore we shall see that prayer is not onely a meanes, but a pledge of mercie, and safetie comming; when God gives his people a Spirit of prayer, it is the harbinger, and fore-runner that comes with the good tidings of safetie and deliverance, *Jerem. 3. 19.* *But I said, how shall I put thee among the children, and give thee a pleasant land? &c.* As if he had said, I have thoughts and purposes of mercy and deliverance towards thee: It is in mine hand to deliver thee from thy captivity, & to bring thee into thine owne land againe; but what course shall I take to effect and bring it about? *And I said, Thou shalt call me, My Father.* As if he had said, I have be thought my selfe now, of a way how to compass it, I will powre downe a Spirit of prayer upon thee, and thou shalt call upon me, & call me Father; I will give thee the Spirit of Adoption, by which thou

thou shalt in prayer cry, *Abba Father*; and so then I will put thee among the children; and give thee an inheritance, and send you in your owne country againe. The sum of all is, that God would give them a Spirit of prayer, which should bee not onely the meanes, but the pledge and earnest of their deliverance. Prayer is the *key* of the tower-gate. Now when God takes away the spirit of prayer, when hee doth that which *Eliphaz* charges *Iob* withall, *Iob* 13. 4. *Thou restrainest prayer before God*; When, I say, God doth restraints prayer, and take that spirit of prayer from him, then God takes away the Key of the Tower-gate, and that is a signe that God doth not meane that such a one shall get into the tower: So on the contrary, when God gives a man a spirit of prayer, he gives him the Key of the Tower-gate. And the giving of a man that Key, is a pledge of Gods intentions to him for safety and deliverance from dangers and feared evils. God would never give a man a key to open the gate, if he did not intend his entrance into the Tower.

As then we desire safety in a case of feare, so get into this tower. He that would get into this tower, must doe two things; *First*, he must runne to it: *Secondly*, hee must get the doore, or gate opened when hee comes to it. If the gate were open, and a man runne not to it, or if a man did runne to it, and the gate not opened, there were no safetie to be had: But then there is safetie, when a man runnes to it, and gets the gate opened, so as also hee may runne into it. The way to doe all these is prayer: We run to it by Prayer; Prayer is running to this Tower, and prayer is that which opens the gate. A man that

would enter in at a gate, must either knocke at the gate, or he must take the key, and unlooke it. Prayer is a knocking at the tower-gate, and such a knocking, as knockes it open, *Matth. 7. Knocke, and it shall be opened unto you*, which is the same with that, *Aske, and it shall be given unto you*. Prayer is the turning of the key, and the unlocking of the gate. It is said of the Angell, and Peter, *Acts 12. 10.* that when they came to the Iron gate, that led into the citie, it opened unto them of its owne accord. Looke what the Angell was to Peter, that is prayer to a man coming to the gate of the tower, the gate of the tower will open of its owne accord to a man that comes with prayer. Let a man therefore in his feares, betake himselfe to this durie of seeking God, as to a course of safety, Runne to the tower by prayer, Knocke at the gate by prayer, unlooke the doore, and get entrance by prayer, *Psal. 20. 7. 8. Some their Chariots, and some their horses, but we will remember the Name of the Lord our God. They are brought downe, and fallen, but we are risen, and stand upright.* There is more safetie in Remembring the Name of the Lord, then in chariots & horses; They that put their safetie in their Chariots, and their horses, may come downe, and fall low enough, but they that remember the name of the Lord, they rise, and stand upright. It is a mans safest course then by farre, to Remembler the name of the Lord. But what is it to remember the name of the Lord? That is, by prayer to run to the Lord, *Isaiah 2. 7. When my soule fainted within me, I remembred the Lord.* That course Ionah tooke in the feares and faintnesse of his spirit, to remember the Lord. But what meanes hee by Remembring the Lord? that he shewes in the

words following. And my prayer came in unto
 thee into thine holy Temple. Prayer then is the Re-
 membering the Name of the Lord, and Remembering
 the Name of the Lord is the course of safety. Re-
 membering the Name of the Lord is Running to the
 Tower of Gods Name, and he that runs into it he is
 safe. And yet how little is this course thought upon
 by men in their feares! Every thing is done,
 but that which should have beene done, and
 that is last done, if done at all, which should be first
 done. The Prophet tels them of a sad day that was
 comming upon them, *a day of trouble and perplexi- 11/1.22.5.*
 ty, of breaking downe the walls, and crying to the
 mountaines. And what course take they? They
 looke in that day to the armour of the house of the
 Forrest, *verse 8.* They view the breaches of the Ci-
 ty, and break downe houses to fortifie the wall, *vers 9.*
10. But all this while no looking to God from whom
 the evill came, nor seeking unto him who could de-
 fend them from that evill, *verse 11.* Nay in that day
 God called to fasting and praying, *vers 12.* and in
 that day they looke to the armour of the house of
 the Forrest, and so looke to that, that they looke not
 to God, so looke to that they give themselves up to
 their jollities, and merriments, as if more confidence
 were to be put in the armor of the house of the for-
 rest, in their ditches, and fortifications, then in run-
 ning by prayer unto the strong tower of the Name
 of the Lord. That is the folly & madnesse of men, to
 neglect this course which so much conduces to their
 safety. Look we to God, what ever we look to, and
 look and seek to God first, before we look to any
 means though never so lawfull, hopefull, and help-
 full.

Object.

Ob. *Object.* If there be such safety to be found in prayer, that is a thing soone done, we can easily go to God, and pray to him if that will serve.

Ans. It is not any kinde of prayer by which we must Runne into this Tower, and will helpe us to this safety. But it must be in Running unto this tower, in running for safety, as in that running for the crown, *1 Cor. 9. 24. So runne that ye may obtaine.* It is not enough to runne, but a mans care must be *So* to runne that he may obtaine the price, and the crowne. Men may run, and yet not obtaine the crown, because they runne not *So*, *So* as they should, and must doe that will obtaine the crowne. So is it in this running for safety, *So runne* that ye may obtaine. A man may run, may pray, and yet not obtaine safety. It is not enough therefore to runne, to pray, unlesse he Runne, unlesse he pray *So*, that is, *So* as hee must pray that would obtaine safety. The prayer therefore that would obtaine safety is must have these two qualifications.

First, it must be *Instant*, earnest, fervent prayer. Prayer is a running to God. In running there is more putting out of a mans selfe, and his strength, then in the ordinary pace of Going. There is more vehemency and earnestnesse required in running, then in a walking pace. A man should doe in praying, as hee would doe in running from an enemy to a Fort, or Tower. A man in danger of an enemy would not walke an easie pace but would run, and run with all his might that he could. And so should men pray, that would by prayer runne into this Tower. It must be prayer in which men must put out themselves to the utmost, it must be done with

all vehemency, and contention of spirit. It is not verball and formall praying will serve the same, that is not so much as going and walking, much lesse is it running. A mans tongue may rutine in prayer, but it is no running to God, unless a mans heart, and all his affections are at the worke with all their might: that the King of Nineveh knew, and therefore when he heares of the danger they were in, he presses his subjects not onely to prayer, but to *crying* prayer. He sayes not, let men pray, but *let men cry*, not that onely, but *let men cry mightily* unto God. *Ier. 3. 8.* He saw that if there were any hope of safety by running into this Tower, that it must be by running with all their might: if there were any helpe for them by prayer, it must bee by earnest instant vehement prayer. It is one thing to *say* a prayer, another thing to *pray* a prayer. *Iam. 5. 17.* *Elias prayed in his prayer*, as the words are rendered in the margine of the New Translation, *εὐχόμενος ἐν τῇ προσευχῇ αὐτοῦ*. It is Translated, *hee prayed earnestly*. Then a man prayes earnestly, when hee prayes in his prayer. That may be a prayer *materially*, which *formally* is no prayer, and a man may have a prayer, and use a prayer, and yet not *pray in his prayer*. When he prayes onely with his tongue, is onely verball, and formall, he prayes not in his prayer. *Formall* prayer is not prayer *Formally*, because that which gives forme and being to prayer, is that a man *pray in his prayer*. And that is done when prayer is instant, earnest, fervent. And such prayer it is that is *effectuall*, that *prevailles much*. *Iam. 5. 16.* When a man prayes in his prayer, such prayer is such a running as will be effectuall, and prevaile

prevaile much to get a man into, and to keepe him safe in this Tower. The way to prevaile with men from whom we feare danger, is to take a course first to prevaile with God, *Gen. 32. 28. Thou hast power with God, and with men, and hast prevailed:* that is, thou hast had power with God, and hast prevailed with him, thou shalt therefore also have power with men, and prevaile with them. But how came he to prevaile with God? *Jacob wrestled with him*, as we see in the story. And what was a speciall thing in that wrestling we shall see, *Hos. 12. 3, 4. By his strength he had power with God.* That was one way by which he had power with God. *By his strength*, by the strength of his faith. But there was another way, *ver. 4. Yea he had power over the Angel, & prevailed, he wept and made supplication unto him.* Hee prevailed by prayer, but it was not perfunctory, and formall prayer, but it was wrestling and weeping prayer, instant and earnest prayer. *Hee wept and made supplication.* Some in their dangers and fears can weep, their fears wring tears from them, but it is not teares, will prevaile without prayers. And some may pray, and make supplication, but it is not prayers without teares will prevaile, *Prayers and Tears*, weeping prayers, weeping supplications are the prevailing prayers for safety: wrestling prayers are prevailing prayers with God, and prevailing with God is the way to prevaile with men. So did *Jacob* run into this tower, and was safe. These prayers and tears so prevailed that *Esau* instead of killing falsly *kissed* *Jacob*. The King that is not able with his ten thousands to meet with him that comes against him with twenty thousands, whilst his

his adversary is yet a great way off, *sends an ambassage, and desires conditions of Peace, Luke 14. 31. 32.* Now in cases of fears and danger, our prayers to God are *Ambassadors for peace, and safety* Now as these *Ambassadors* act their cause such is our speed. If these Agents doe their businesse coldly, and only for forme, there is little peace and safety to be hoped for by their Ambassage. But if we would have peace and safety by their Embally, they must goe to worke as those, *Isa. 33. 7. Behold their messengers shall cry without, the ambassadors of peace shall weep bitterly.* The messengers must cry, the Ambassadors weep, and weep bitterly, that will prevaile for peace, and safety, from danger. Their earnestnesse, vehemency, fervency, and their teares, these must be the rhetorick and oratory, by which they must prevaile. Prayer is running unto God; but so run that ye may obtain, so pray that yee may prevaile for safety. So pray, with such instance, with such fervency, with such earnest contention of spirit, as that yee may finde entrance into this tower, God was *Dauids Tower*, and thus hee used to get into this Tower, not onely by prayer, but by this earnest prayer, he prayed as men use to run in case of danger, with all his strength, *Psal 61. 3. Thou hast been my strong Tower, from the enemy,* and so I hope thou wilt be still, what course takes he to get into that Tower? *vers. 1. Heare my cry O God, v. 2. from the ends of the earth, &c.* He runs to the Tower not only by prayer, but by earnest, and crying prayer, *Psal. 119. 145, 146 I cryed with my whole heart, I ran to the tower with all my might, &c. force, I cryed unto thee, save me.* It is crying prayer, that

that is, *saving prayer*. *Knocks and it shall be opened unto you, Matth. 7.* A man pursued by an enemy, running to a tower, if he finde the gate shut, how knocks he? He knocks as loud as he can, he knocks with all his might, knocks and beats at the doore, as if he would beat the doore open. His life lies upon it, and therefore he knocks not gently, and easily, but on with all his might.

2 *Secondly*, It must be *constant*, else no safety by it. A man pursued by an enemy if he will be safe, must not onely runne for a while, and some little part of the way, but he must hold on running till he comes to the Tower. If he runne for some time, and then growes weary, and out of breath, and so stands still, or sits him downe: an enemy may easily overtake and surprise him before hee can get into the Tower. It is not simply running in which a mans safety lies, but in running into the Tower. And how is hee like to runne into the Tower, that holds not out running till he come to the Tower? Hee that stands still, sits downe, and ceases his running pace, may easily bee cut off before he get into the Tower. Our safety lies much upon our constancy in seeking God by prayer. *So runne that yee may obtaine safety by running*, that is, runne constantly, and hold on in prayer without wearinesse, or slothfulness. *Jacob* not onely wrestled, but he wrestled all night, and would not let the Angel goe till he blessed him. He did not wrestle a bout or two, and then give over, but he held out wrestling, and so prevailed against *Esau*, and was safe from him. It must be *constant* as well as *instant* prayer, by which we must get into the Tower. *Knocks and it shall be*

opened

opened unto you. A man that will get into the tower, must knock at the gate, and as he must knock instantly, and earnestly, so he must knock on, and not cease knocking, till the doore be opened. Hee must knock as *Peter* knockt at the doore of *Maries* house, *Acts* 12. 13. *He knocked at the doore of the gate,* and though they doe not presently open, yet he gives not over knocking, but *ver. 16. Peter continued knocking,* and then the doore was opened. *David* joyned both together in his prayers, *Instancy* and *constancy*, *Psal.* 55. 17. *Evening and Morning, & at noon will I pray, and cry aloud.* He would pray, and cry, yea, & cry aloud. He was *instant*. He would not do it once or twice, and then set downe and lay it aside, but *evening, morning, and at noone*, he would be assiduous in the duty, every day he would make his mornings worke, his evenings worke, and his noones worke too. And he would hold out, and not faint, nor throw up, but this course he would goe on in, till the Lord should heare his voyce. Hee was constant, and why would he hold on thus constantly in this duty? Because, *verse 18. He hath delivered my soule in peace, from the battell that was against me.* As if he had said, I have heretofore been in great dangers. In those dangers I earnestly and constantly sought God by prayer. I ran unto the Tower of his Name, and I was exalted, and found safety: and therefore I will now doe so againe, I will pray and cry aloud, I will pray instantly, I will pray evening, morning, and at noone. I will pray constantly. The Name of the Lord is a strong tower, the righteous runs into it, want *hath run*, or doth sometimes runne, but *he Runnes*, hee is alwayes run-

running, he makes it his constant worke, he goes on
 fearefully in that course, and so is exalted. And so
 much for this fourth thing in which this running
 consists, and for the first point also. The doing of
 those duties by which wee may get into this
 Tower.

2

The second generall point, is the manner of do-
 ing all these duties, which is a speciall requisite for
 the procuring of safety. And that manner of Doing
 them is implied in this word *Runnes*. The Righte-
 ous *walkes* not, *goes* not; they are but slow motions;
 but he *Runnes*. Running is a motion of speed, a
 motion of haste. *Jonathan* commands his Lad, say-
 ing, *Run find out now the arrowes that I shoot*, and
 shooting an arrow beyond him, hee cryed after the
 Lad, *Make speed, haste, stay not*, 1 Sam. 26. 36, 38.
 That is to Runne, to make speed, to haste, and not
 to stay. The Righteous man then runs to the tower,
 that is, he doth not onely use all these forenamed
 means, and take those courses for his safety, but hee
 sets upon them with speed, and makes haste to the
 use of them. He not onely beleeves, but he makes
 haste to set his faith on worke. He not onely re-
 pents, but he speedily, and quickly goes about that
 businesse, he out of hand in the first apprehensions
 of danger, sets upon the humbling of his soule, and
 the reformation of his wayes, and walking in o-
 bedience to God. Hee not onely betakes himselfe
 to prayer, but doth it presently and without delay-
 ing, sets upon the course that may make for his safe-
 ty. He *runnes*, he speedily sets this course on foot,
 for feare of being too late, and lest the danger
 should overtake him before hee bee Towered.

So

So that he that will get wisely to worke, must take
 such courses speedily. As in that case the Apostle
 speaks, *1 Cor 9. So runne that ye may obtaine, so*
in that, so runne that ye may obtaine salerie. So it
 is, *so hastily, so speedily, so quickly.* Running is a
 swift, speedy, and an accelerated motion of the
 body. So should a man that seekes salerie goe to this
 Tower, as Lot went to Zoar, *Gen 19.22. Haste*
thee, escape thither. Implying that his escape did
 not onely lie in going out of Sodom, nor in going
 unto Zoar, but in his *Haste* from the one, and in
 his *Haste* to the other, *as if no Haste, no escape.*
 When the plague was broken out in the campe of
 Israel, *Num 16. 46. 47. Goe quickly,* sayes Moses
 to Aaron, and Aaron goes, and marke how he goes.
He came into the middell of the Congregation. That
 should be our pace for our owne salerie, which was
 his pace for the salerie of others. *A quick running*
pace. That is the pace that men pursued by an enemy
 feare is as wings to their bodies, they runne full
 speed to a Fort, where they may get shelter. *Jer 48.*
23. O ye that dwell in Moab leave the citie, and
dwell in the Rocks, and be like the Doves, &c. Now
 how goes the Dove to the Rocks when she is pur-
 sued by the Hawke? See by that *I say 60. 8. Who are*
those that flie as a cloud, and as the Doves to their
windows. A Dove is naturally swift of flight, swift
 of wing, no foule swifter, but specially she flies swift
 when she flies for her life. Her ordinary flight is like
 the clouds, but feare makes her flight swifter. And
 thus David when he saw a storme and a tempest
 comming, he doth not only wish wings to flie away,
 and to escape it, but he wishes *Doves wings.* *Pf 55. 6.*

Oh that I had wings like a Dove, for then would I
 flee away and be at rest, I would hasten mine escape
 from the windy storme, and tempest. As if no way to
 escape a storme, and a tempest but with a Doves
 wings. It is not any wings, they must bee Doves
 wings that must doe it: the swiftest wing is needfull
 in such a case. It must be a Doves wing, and a Doves
 swift flight that must get into the holes, and clefts of
 the Rocke. A mans escape lies upon a Doves wing:
 and sure it is, that our safety lies not more in the du-
 ties doing, then in this manner of doing them with
 speed. Deliver me, O Lord, from mine enemies, I flee
 unto thee to hide me, *Psalm. 143. 9.* A man that would
 bee safe from enemies, and the danger of them, his
 safety indeed lies in being hid with God, in being
 hid in that Tower; but yet he that will be hid in it,
 must take a course to get into it: He must runne in-
 to that Tower, hee must flee to God, *I flee unto thee
 to hide me.* Running is a swift pace, but flying is a
 swifter motion. As God hath *Wings* for safety and
 shelter, *Psalm. 91. 4.* So must a man have *wings* for
 speed and swiftnesse, that will make his refuge under
 the shadow of those wings: and there is great rea-
 son of making speed and haste in the worke.

I Delays are dangerous in cases of this nature. As
 soone as ever *Moses* knew that wrath was gone out
 from the Lord, and that the plague was begun, hee
 bids *Aaron* *run quickly*; and *Aaron* runnes with all
 the speed hee can, *Numb. 16.* and yet all this speed
 notwithstanding, there dye foure score thousand,
 and seven hundred of the Plague, before *Aaron*
 could make attonement, and quench the fire. What
 if *Aaron* had stayed till next day, till the next weeke!

What

What if hee had slighted the danger? Tush, the Plague is but now begun, it may bee it may prove nothing; it may be, after a few dayes it may cease againe, let us try a little while, and first see what it will doe, and if it doe rise to any height, then I will take the censur, and make attonement. If hee had thus fore-slowed, and delayed the time, what a dangerous thing had it beene to Israel? Israel had beene in danger to have beene eaten up with the Plague, and where one dyed, there might have died a thousand. *Aarons* delay had beene Israels present death. When Gods wrath is once out, and once up, it hastens, and makes quicke and speedie executions, it dispatches men a pace; and if they have not made haste to get themselves within the Tower, that will make haste to destroy them. The two women that did lift up the *Ephab*, *Zech. 5.9.* They had wings, the wings of a Storke, and the winde was in their wings; to shew the haste and speed with which that judgement should be executed. The wrath of God, when it breakes out, may bee named as that childe was, *Isai. 8.3. Maher-shalal-hash-baz.* It makes speed to the spoyle, it hastens the prey. And therefore in case men make not haste into this Tower, they are but undone, and gone men. It was wise counsell the Egyptians gave *Pharaoh*, *Exod. 10.7.* Let the people goe, wilt thou first know that Egypt is destroyed? As if they had said, Danger, and great danger is towards us, let us not delay to take a course for our safetie, and put it off till it will be too late, till we bee destroyed: And their course and practise afterwards was a wise course, *Exod. 12.33.* And the Egyptians were urgent upon the people, that they

might send them out of the land in haste; for they said, *We are all dead men.* They saw they were all in danger of death, if they did not hasten to take a course for their safetie, and therefore they are *urgens* to send away the people in *haste*. Haste, sayes the Proverbe, makes waste; but here it is otherwise, haste prevents waste, and want of haste makes waste. It was *Lot's* fault, that he *lingred* in *Sodome*, *Genes. 19. 16.* And whilst hee *lingred*, hee made not the haste he should have done; loath he is to leave *Sodome*, and how much danger his *lingring* and *delaying* exposed him unto, the text implies, *Whilst he lingred, the men layd hold upon his hand, &c. the Lord being mercifull unto him, and they brought him forth, and set him without the Citie.* The words imply, that if the Lord had not made more haste then he did, and if he had not snatcht him as a brand out of the fire, hee had *lingred* till the fire and brimstone had beene about his eares. It is a very dangerous thing then to *linger*, and not to runne, and make haste to this Tower.

2 It is a greater deale of safetie that is in the speedy doing of these duties: Our proverbe is, *The more haste, the worse speed*; but here it is contrary, the more haste, the better speed: the more haste, the more safetie. When *Abigail*, and her familie, was in danger of *David*, that he had sworne the destruction of *Nabal*, and all his familie; so soone as she is informed of the danger, she takes a course to prevent it: the Text sayes, she was a woman of a good understanding; and as she shewed her selfe to be so in other things, so in this one thing, as much as any, that shee goes speedily about a course of safetie,

1. Sam.

1. Sam. 25. 18. Then Abigail made haste, and tooke two hundred loaves, &c. And vers. 23. And when Abigail saw David, she hasted, &c. And see what she got by it. vers. 33. For in very deed, as the Lord God of Israel lives, which hath kept me backe from hurting thee, except thou hadst hasted, and come to meet me, surely there had not beene left unto Nabal, &c. Hee sayes not, except thou hadst come to meet me; but except thou hadst hasted, and come to meet me; she might have come to meet him, and have met him too late. As if he had said, thou mayest thanke thine hastening to meet me; thine haste hath beene thy safetie. If therefore a man in the apprehension of danger, have any provident thoughts for his owne safetie, let him not onely take the course prescribed, but let him doe it with speed. As Christ said to Judas in that, so say I to thee in this case, That thou doest, doe quickly, the sooner the safer. It is great wisdom to send Embassadors of peace, whilst the adversary is yet a great way off, Luke 14. 32. If a danger and a feare be remote, and farre off, it is good to provide with the soonest for safety. It is the fashion of the Spaniard, if he sees a fray at the further end of the street, though it be an whole streets length off him, yet to draw his weapon presently: he will be sure to looke to one, and will not be to seeke for his safety if the danger should draw nigher him. So if we see the Lord drawing, and unsheathing the sword of his wrath in the Pestilence, or any other judgement, take a course presently for safety, presently be betaking thy selfe to the Tower: though the danger seeme to be farre off, specially doe it, if the danger be neere you, at the

dores, Matth. 24. 33. Mens securitie and love of the world so befores them commonly, that they are not so sensible, and apprehensive of dangers as they should bee; and therefore no haste with them but good. If they goe towards the Tower, it is at the best but a foot pace; yea, but a Snayles pace, they walke on *leisurely*, and *lingringly*; they doe not runne full speed, as if their safetie lay in their speed, whilst men want the Doves wings, it is an adventure whether ever they will get under Gods wings.

3 *The third* and last generall poynt is, the doing of such duties which are to bee done when entred and gotten into the Tower, and they are these two.

I 1. Have a care to keepe our selves within the Tower; being once gotten under Gods protection, have a care to walke close, and to keepe close to him: Take heed of stragling out of this Tower. A man that was gotten into a citie of Refuge, was safe from the danger of blood, so long as he kept himselfe within the walles of the citie; but if he thinking his confinement too streight, and his condition too strict, would be adventuring to take some libertie, and to goe abroad, if the avenger of blood found him abroad, he might then slay him without any guilt, *Num. 35. 26, 27, 28.* *If the slayer shall at any time come without the border of the citie of his refuge, whither he was fled, and the revenger of blood finde him without the borders of the city of his refuge, and the revenger of blood kill the slayer, he shall not be gualtie of blood, because he should have remained in the cure of his refuge, untill the death of the high Priest.* So a man that is gotten into the

Tower

Tower, under Gods protection, is safe and sure, so long as he keeps him. But if he thinke those courses too strict in which he must walke, to keepe himselfe under that shelter, and will adventure to step out, and take some libertie that God allowes not, he being out of the borders of the Tower, if he meet with a clap, and come short, he may thanke himselfe, because hee should have *remained* within the trenches and walls of the Tower. *In the shadow of thy wings will I make my refuge, untill these calamities be past, Psal. 57. 1. He shall cover thee with his feathers, and under his wings shalt thou trust, Psalm. 91. 4.* How safe is the Chickin under the Hens wing? But if the Chickin will bee wandring, and going out, then no wonder if she become a prey to the Kite, soone may the Chickin bee in the *Kites claws*, when shee is from under the *Hennes wing*. That therefore must bee a mans speciall care, when once he is gotten under Gods wing, to keepe close to him, and to walke close with him. If we will be too bold to give our selves unallowd liberties, looke not for safety in such a course.

When men have a strong Hold, and Castle, yet they so trust not to it, but they keepe watch and ward. If they within the tower should grow secure, and negligent, especially if they should fall to drinking, and drunkennesse, how easily might an adversary without surprize them, and turne them out of their Hold, or put them to the sword? A man gotten into the Tower of Gods Name, must keepe his warch in the Tower: if we grow secure, and loose, we cannot expect assurance of our safetie: our safetie lies very much upon our warchfulnessse over our

our owne hearts and wayes, after that we be gotten into this Tower.

Being within the Tower, have a care to improve the strength of the Tower against enemies, to make use of it against them. As in the Scriptures there be promises for a mans owne safetie; so there be also threatnings for the ruine & confusion of Gods enemies. And as wee must set our faith and prayer on worke upon the promises of safety and deliverance for our selves: so must we set our faith & prayer on work upon the threatnings against enemies. Beleeve those threatnings, and upon faith in them, stirre up, and set a spirit of prayer on worke to make good, & pull downe those threatnings upon the heads of the enemies of Gods Church. When men are gotten into a tower in a time of feare and danger, they do not thinke that now all is well, and that now there is no more to be done, that they may now sit still with their hands in their bosomes, & take no further care. They do not thinke that it is sufficient that they are now out of the danger of their shot, and that they are out of their reach for doing them any hurt, but they are active, and they busie and bestirre themselves to offend and annoy their enemies from the Tower into which they are gotten. When the people of *Thebez*, were got into their Tower, they rested not in that; but a woman throwes a piece of a *Milstone* from the Tower, upon *Abimelechs* head, and breakes his skull. When men are once gotten into Towers, and Castles, they trust not wholly to the strength of the place, but they take in choyce and resolute persons, both for their owne defence, as also for the offence of their enemies. *Ezek. 27. 11.*

Tyrus

Tyrus and Gammadims in their Towers, not
 Dwarfs and Pigmies, as some, but *vires robustior*,
 & *laetiores*, as *Isidorus* interprets it. And besides in
 Castles and Towers, they have their great Canon,
 nance, which they discharge from the Castle, and
 make the Bullets fly about their enemies eares: So
 here, when once we are gotten into this Tower, we
 must not sit still, and idle it there, and thinke now
 all the danger is over, and there is no more to be
 done; but we must be doing, we must be active,
 and bestirre our selves against enemies, to doe them
 offence. Set the *Gammadims* on worke, to hurle
 Millstones on the heads of the assaylants. Faith, and
 a spirit of prayer set on work upon the threatnings,
 they be the *Gammadims* in this Tower: the
 threatnings are murdering Millstones, Faith and
 Prayer they hurle and throw out these Millstones,
 and breake the skuls, and wound the hairy scalpes
 of Gods enemies. Threatnings in the Scripture,
 they are the Bullets, Prayer is the great Canon
 in the Tower, that sets these bullets flying in the
 faces of enemies. Thus *Luthers* prayers, as he sayes,
 were his *Gunnes*, and *Instruments of Warre*, by
 which he was too good for his enemies, and began
 to batter and demolish the Kingdome of Anti-
 christ. Earnest prayer against enemies, with
 faith, grounded upon the threatnings against
 them, is the shooting off the great Canon against
 them, it is the discharging of the murdering canon: *qui imp-*
 Faith charges, & Prayer discharges the cannon. The
 threatnings against enemies of the Church, that
his possunt quam odere gemitus. Ad illi faciunt Bombarda &
Instrumenta nostra bellica, quibus dispensavimus tot annis costia
adversariorum, quibus demoliri cepimus Anti-christi Regnum, La-

Non dico,
se esse in
ista turri,
ut vices i-
bi, & suff-
iat tibi
ad te hostis
ista quod
non perva-
niant. Age
ibi aliquid,
non cessent
manus.

Aug. in Ps.

60.

Non bodie
in tanta
persecuti-
one, & cor-
tractu illius
Papa, &
vannorum,
qui imp-
nant us a
deservit
frustrari

are in the Scripture, they are the powder & shot that God hath laid up in store against the Faith charge the canon with this powder & shot, & fervent prayer that gives fire, discharges, and lets flie in the faces of them. Now then, when wee are gotten into this Tower, wee should ply the Canon, and not onely pray for our selves, but pray against the enemies of the Church. It is as lawfull, and as much for safety, to pray against enemies of the Church, as it is lawfull and for safety to discharge the Ordinance from a Tower against enemies. The two witnesses, *Apoc. 11. 5. If any man will hurt them, fire proceeds out of their mouthes, and devoures their enemies*, which is not onely to be understood of the threatenings, which in Gods Name they denounce against enemies, but also of their *Prayers*: In that sense fire proceeds out of their mouthes, and that fire is devouring and consuming fire. Prayers out of their mouthes, are like fire and bullets out of the Canons mouth, they worke the ruine and destruction of enemies. And this was the course that *David* took for his safety, when he was gotten into this Tower, and he found it a successfull course, *Psalms. 18. 2. Then Lord are my high Tower.* Hee was got into his Tower, and in that Tower there were thundering Ordinance, and *David* put fire to them by Prayer, *vers. 6. In my distresse I called upon the Lord, and cryed unto my God, he heard my voyce out of his Temple, and my cry came before him; even into his eares.* Here *David* prays and gives fire to the Canon, and what followed? See *vers. 7, 8, 13, 14. Then the earth shook and trembled, &c. There went up a smoake out of his nostrils, &c. The Lord also*

also thundered in the heavens, and the highest gave
 his voyce, hailestones and coales of fire, you, he sent
 out his arrowes and scattered them, hee shot our
 lightnings, and discomfited them. There were no
 Gunnes nor Ordnance invented and in use in Da-
 vids time, and yet Davids prayers being in
 this Tower, did him as good service against his e-
 nemies, as all the Ordnance and Canons in the
 world have done. David had thundring ordnance,
 and with them discomfited his enemies, long be-
 fore Powder and Guns were invented. It is a me-
 morable and well knowne story, of that Christian
 legion that was in *Marcus Aurelius* his army,
 The Emperour being in great streights, those Chri-
 stian Souldiers did by their prayers, not onely pro-
 cure raine, by which his languishing army was re-
 freshed, but also obtained haile mixt with thunder-
 bolts against his enemies, upon which he honoured
 them with the name of *Legio Fulminatrix*, the thun-
 dering Legion. They used Davids Canon against
 the enemy, and discharged those thundering Ord-
 nance by their Prayers, and that to the confusion of
 their enemies. It is an honourable testimony the
 Emperour thereupon gives that Christian Legion
 in his Epistle to the Roman Senate. They went to
 worke, sayes he, without Darts, Weapons, and Trum-
 pets, consented onely with that God, whom they car-
 ry about with them in their conscience. And credi-
 ble it is that they have God for a Fort in their breast.
 And thereupon hee would have no persecution to
 be against them; as for the service they had done
 him, so also for feare, lest by their prayers they might
 procure some such weapons against himselfe. Since
 therefore this Tower is furnished with such Artille-

*Rem aggressi
 sunt absque
 telis, armis, cu-
 bisque con-
 tentis Deo
 quem cir-
 cumferunt
 secum in
 conscientia.
 Credibile
 est quod
 Deum pro
 munimento
 habere in
 pectore.
 Centuri
 Magdeb.
 Cent. 2. cap.
 3.
 Ne forte
 contra nos
 tale quod-
 dam telum
 postulando
 impetrent.
 Ibid.*

ry and Ammunition, not onely for defence, but for offence, when we are once gotten into this Tower, make use of the provision and strength of it against the enemies of the Gospell of Christ. It was somewhat, that when *David* prayed, he was saved from his enemies, *2 Sam. 22. 4. I will call on the Name of the Lord, so shall I be saved from mine enemies.* There is the defensive power of prayer; but it is more, that it puts enemies to the foyle, *Psal. 56. 9. When I cry unto thee, then shall mine enemies turne backe.* and be put to flight: there is the offensive power of prayer. In *David's* tower there was an *armorie*, *Thalpijeth*, a place to hang swords with two edges, swords with two mouthes, *Cant. 4. 4.* A defensive and an offensive edge. Both edges must be used by such as seeke safety. Prayer is a sword with two edges. *Put up thy sword*, sayes Christ to *Peter* into his place; for he that takes the sword, shall perishe by the sword, *Matth. 26. 52.* But he that takes not this sword, may happen to perish by the sword; and the drawing of this sword may save a man from perishing by the sword. Mark that last reason that our Saviour addeth, why *Peter* should put up his sword, *verse 53. Thinkest thou that I cannot pray to my Father, and he shall presently give me more then twelve Legions of Angels?* As it hee had said, If it were my minde to confound these mine enemies that now set upon mee, I should not need thy sword to doe it, I could pray to my Father, and could presently by prayer bring such forces into the field, as should rout and scatter all mine enemies. Hereby implying, that if he would, he could doe his enemies more damage and mis-

chiefe

chiefe by his prayers against them; then by the sword and all Instruments of war. Prayer is twelve Legions strong; yea, twelve legions of Angels strong against enemies. What a slaughter did one Angell make in one night in the camp of Sennacherib? *2 King. 19. 35. The Angell of the Lord went out, &c.* And if one Angell could doe so much, what then can twelve Legions of Angels doe? A legion is said to be six thousand footmen, & seven hundred horsemen. And what an hoste then is twelve legions? Prayer hath twelve Legions at command, to doe executions upon enemies. No wonder that some have dreaded some mens prayers more then an army of twenty thousand. Men therefore that are now got into this Tower should send out their legions, should discharge their cannons, should unsheath their two edged sword if they desire to continue, and maintaine their safety. As *David* said of *Goliaths* sword, *1 Sam. 17. 51. There is none like that, Give it me.* So of this two edged sword of prayer we may say, There is no sword like that, there is no cannon like that. Could men but in their dangers ply that close, they should not need much to question their safety. That which exposes men to danger though *Go* into the Tower; is, when this sword lies rusting in the scabbard, or hangs by the wals, and when the great Ordinance are rayled. It is not a Potgunne, nor Paper shot, nor cold heartlesse perfunctory performances that will doe the enemies of Gods Church any hurt, but it must be the great Ordinance, earnest zealous fasting prayers, that must spoyle and undoe them.

If *Balaaks* cause had beene good, hee tooke the right

right course to have him too good for Israel, *Nam.*
22.9. *Balak* sent messengers to *Balaam* saying,
Behold there is a people come out from Egypt, come
and pray thou curse me this people, for they are
too mighty for me: peradventure I shall prevail,
that we may smite them, that I may drive them out
of the land. Indeed the curse that is *caused* *he* *shall*
not come. But yet in the generall, that is none of the
worst projects, to doe enemies a mischief, to get
them under Gods curse. Indeed the Popes curse
hath often been attended with Gods blessing. But
if once prayer bring men under Gods curse, and
make them like *Edom*, *Isa. 34.5.* *The people of*
Gods curse, then no hope they should prosper. *Curse*
them, sayes *Balak*, *that I may smite them.* And
when God curses he will smite, *Deut. 28. 19.* *Cur-*
sed shalt thou be, &c. and *verse 25.* *The Lord shall*
cause thee to be smitten before thine enemies. *ver. 27.*
The Lord will smite thee with the botch of Egypt,
verse 28. *The Lord shall smite thee with madness.*
Gods curse going before, smiting comes after. The
Fig tree once cursed, never thrives more, but wi-
thdraweth to the very rootes. *They that be cursed of*
God shall be cut off, *Psal. 37. 22.* Prayer against ene-
mies of the Church puts them under Gods curse,
and that curse will smite them, and cut them off.
And thus the Righteous Running to the Tower of
Gods Name is safe, and is exalted out of the reach
of dangers.

THE

THE
RIGHTEOVS
MANS
HONOVR.
OR,
GODS FAVOVRITE.

Published
By JER. DIKE, Minister of EPPING.

JOHN 15. 15.
I have called you friends.

August. epist. 121.
*In quibuslibet rebus humanis nihil est bonius
amicum sine amico.*



LONDON,

Printed by R. H. for I. Rothwell, and are to be sold at his shop, at
the signe of the Sunne in S. Pauls Church-yard, 1641.

THE
RIGHT
MANS
HOLY
OR
GODS FAVORITE



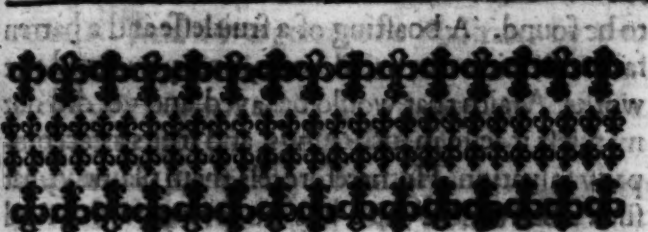
Published
By JER. DICKINSON OF BRISTOL.

JOHN 17. 15.
I have called you friends.

Angus. Phil. 1. 1.
To give us the words of our Lord
and his friends.



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Printed by R. H. for A. K. and are to be sold at his shop at
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THE
RIGHTEOVS
MANS
HONOR.

I A.M. 2. 23.

And he was called the friend of God.



He Apostle in this Chapter
undertakes the correction
of two great evils which
were it seems too common
amongst those Christian
Iewes, to whom he writes
this Epistle.

The first was that men-
tioned, *vers. 1.* Their having of the faith of Christ
with respect of persons. In reproving of which he
continues to the end of the thirteenth verse.

The second evill was that, mentioned *vers. 14.*
A vaine boasting of faith, where no such thing was

to be found. A boasting of a fruitlesse and a barren faith. A faith that would crie, and yet would not worke. A faith that would be layed, and yet did not manifest it selfe in such things, and fruits as accompany salvation. He therefore tells them plainly, that such a Barren idle faith was no saving faith. And this he proves unto them by divers arguments.

1 The first is taken from a comparison of equals. There is the same reason of faith and charity. Now Charity that speaks kindly, and gives good words, and yet stretches not out the hand to succour, and relieve the wants of such as are in Necessity, it is a Dead Charity. So is the case with faith. This is laid downe, *verse 15, 16, 17.*

2 The second is taken from the impossibility of the manifestation of faith without the fruites of it. Faith where ever it is, may be, and will be manifested. It is with faith, as it was with Christ. He could not be hid.

A faith that can keepe house, and skulke, and lie close is not a right bred faith. *verse 18.*

3 The third is taken from an absurdity. It were an absurd thing that a Christian should have no better a faith, then the devils in hell have. And such a faith may they have. *verse 19.*

4 The fourth is taken from an Adjunct of Privation. Because such a faith as is without workes is a dead faith. How can he be a living Christian whose Faith is dead? This is laid downe *verse 20.* How can a dead Faith bring a man to life?

5 The fifth is taken from a comparison from the lesse. Because such a faith cannot justify. If not justify, then not save. If not the lesse, then not the greater.

greater. And this argument he illustrates by two examples of *Abraham* and *Rahab*. In the example of *Abraham* there be these things considerable,

First, he layes downe his proposition, That *Abraham* was justified by a working faith, *verse 21*. For that is the meaning of those words, and the Apostle by workes understands faith, which hath workes, as appears by that, *verse 18*. Thou hast faith, it is a naked and empty faith without workes. I have workes, that is faith which beakes forth, and manifests it selfe in workes: when therefore the Apostle sayes that *Abraham* was justified by workes, he meanes, that his faith, by which he was justified, was not a naked faith empty of workes. That hand off faith by which he laid hold on Christ, as it was an apprehending, and an applying hand, so was it an acting, and a working hand.

Secondly, hee proves that *Abrahams* faith by which he was justified, was not a faith which did not worke, by the offering of his Son, *verse 21*.

Thirdly, he cals such vaine boasters to a serious consideration of what he had said. *Seest thou not how faith, &c.* And two things hee would have them consider.

1 That *Abrahams* faith did worke together with his workes. That his workes did flow from the principle of faith, and that his faith did concur unto his workes, that they might be right, and pleasing to God. *for without faith it is impossible to please God, Heb. 11. 6.*

2 That his faith was made perfect by his workes. That is, by these workes of his it was clearly manifested that his faith was a lively, true, & perfect faith, *verse 22.*

G 2

Fourthly,

4

Fourthly, he concludes that which he had laid downe at first, That *Abraham* was justified not by an idle, but by a lively working faith. And this conclusion hee proves by a testimony of Scripture, vers. 23. The testimony is taken from *Genesis* 15. 6. for by the workes of *Abraham* it appears that faith, of which *Moses* there spake was not a sloathfull, but a working faith. And that faith of *Abraham* hee sets forth by another consequent, that followed upon it besides that which is specified in the testimony of Scripture, for take the words together, and *Abraham's* faith is set forth by two speciall things that followed upon it.

1

The first was his justification. *Abraham* believed, and it was imputed unto him for righteousness.

2

The second was, the favour and friendship of God. And he was called the friend of God. Hee was called, that is, he was, and became the friend of God. So *Matthew* 5. 9. Blessed are the peacemakers, for they shall be called the sonnes of God, that is, they shall be the sonnes of God.

Doff.

From the words then, we may learne this point. The great honour and happinesse of the faithfull. The honour of the people of God. They have the Honour, and Happinesse to be Gods friends. *Abraham* was the Father of the faithfull, and hee is three severall times honoured in Scripture with the Title of Gods friend: once here in this Text. Another time, *2 Chron.* 20. 7. And gavest it to the seed of *Abraham* thy friend for ever. A third time, *Isay* 41. 8. and that by God himselfe. And thou *Israel* art my servant, the seed of *Abraham* my friend. And therefore so often given to *Abraham* the father

father of the faithfull, that it might hereditarily descend upon all the children of faithfull *Abraham*. That as amongst the German Nobility, every sonne beares the Title of his fathers Honour, so in this case, all that are his children are also Heires of his Honourable Title. All the children as their father, friends of God. Therefore not peculiar to *Abraham* alone, but given to others in Scripture also. It is given to *Moses*, *Exod. 33. 11.* And the Lord spake to *Moses* face to face, as a man speaketh unto his friend. It is given unto the disciples, *Joh. 15. 14, 15.* Ye are my friends. Henceforth I call you friends. I have called you friends. Not onely I will call you friends, but I have called you friends, as implying, it was usually his manner of compellation to call the by that name, when he spake to them, of which wee have an example, *Luk. 12. 4.* And I say unto you my friends, feare not. There is an intimate, intire & mutuall friendship between Christ, and the faithfull. He is their friend, They are his friends. He cheeres them up by that name, *Cant. 5. 1.* Eat O friends, &c. They are therefore friends, & not onely friends, ordinary and common friends, but *Beloved friends*.

This is not every ones portion to have a share in such Honour, and favour. Looke upon men in their naturall condition, and they are *strangers* to God, & God a *stranger* to them, there is no acquaintance between God and them. They are strangers as from *Eph. 2. 12.* the Life of God, *Eph. 4. 18.* so strangers from the Covenants of promise, & strangers to God himselfe, for both go there together, strangers from the Covenants of promise, and without God in the world. They are borne strangers. The wicked are estranged from *Gal. 5. 3.*

from the womb. And so they live strangers, there is no more familiarity, and acquaintance between God and them, then is between strangers that never saw or heard each of other. God is such a stranger to them, that if he doe offer them any manner of acquaintance, they shake him off as a stranger, *Iob 20. 14, 15. They say unto God, Depart from us, for we desire not the knowledge of thy wayes, what is the Almighty?* They use him as a stranger, they wish him to be gone, they care not for, nor desire his acquaintance, they desire to be rid of him. And therefore God carries himselfe as a very stranger to them. And as men are not well pleased, when strangers are brought into their houses, whom they know not who, nor what, nor whence they are: so is God highly displeased, when such persons are brought into his house, and that because they be strangers, *Ezek. 44. 7. Yee have brought into my Sanctuary strangers, uncircumcised in heart.* God had as lieve have their roome as their company, as we use to say of mere strangers to us: Such is the condition of men by nature. But contrarily of the faithfull it may be said, as *Eph. 2. 19. Now therefore ye are no more forreiners and strangers.* What are they then? not onely as their fellowes; But fellow citizens, &c. But they are more, they are the friends and acquaintance, the beloved friends, and favourites of God.

Nay, look upon men in the state of nature, and they are in a worse condition then strangers. It is condition bad enough to be strangers, to have no acquaintance with God, but is worse to be Gods enemies, to have God our enemy, and to be enemies

enemies to him. And that is the case of a man in
 his naturall condition; God and hee are enemies.
 Therefore the Apostle instances in both Col. 1. 21
You that were alienated, & enemies, you were stran-
gers, but that not alwaye were worse, you were ene-
mies to God, you hated God, and God hated you,
you opposed God, & God opposed you, there were
hostile affections, dispositions, and carriages be-
tweene God and you, such was your naturall con-
dition. And that is the misery of naturall men, they
are Gods enemies: but this is the honour and hap-
pinesse of the godly, that they are the friends of
G o d. There is no relation between G o d and
his, but there is honour and happinesse in it.
 Sometimes they are called his people, and hee their
 God. To be Gods people and subjects, is an ho-
 nourable and happy thing. *Psalm 144. verse 15.*
Happy is that people, &c. It is an happy thing, to be
Gods people, For they are a people nigh unto him.
 Sometimes they are called the servants of God. It is
 an honorable and happy thing to be Gods servants.
Happy are thy servants, sayes the Queen of Sheba,
of Salomons servants. And if an happinesse in be-
ing Solomons, how much more in being Gods ser-
vants? David seemes to count it more honour to
write himselfe, The servant of the Lord, then the
King of Israel. The 36 Psalm hath this title, A
Psalm of David, the servant of the Lord: I finde
not any Psalm with that title, A Psalm of David,
the King of Israel. Now if such an honor and hap-
pinesse to be the servants of the Lord, nay, if such an
happinesse and honour to be the people and sub-
jects of the Lord, w^{ch} is not so near and close a rela-

tion, as to be his servants; for to be the kings servant, is more than to be his subject: how great honour, & happinesse is it then to be the friends and favourites of the King, and God of heaven? The which happinesse and honour, that it may the better appeare, consider the benefits and priviledges that follow thereupon. They are these.

I. *First, Communion with God, and Christ.* All friendship stands in *Communion*: there is a great deale of sweetnesse, and excellent contentment in a friend, by reason of communion, *Prov. 27. 9. Oynment and perfume rejoyce the heart, so doth the sweetnes of a mans friend, by hearty counsell.* The communion that is between friends, is an *Oynment*, and a *Perfume* that rejoyces the heart. And when a man findes a true friend, he findes honey, *Pre. 25. 16. Hast thou found honey? that is, hast thou found a friend? But why sayes he, Hast thou found honey? Because of the sweetnesse that is in communion with a friend. What is sweeter then honey? Iudg. 14. 18.* Nothing sweeter than honey to a mans taste, and nothing sweeter than a perfume to a mans smell: and a friend hath the sweetnesse of both, of *Honey*, & a *perfume*. Now the godly having God for their friend, they have communion with him, sweet communion with him, such sweetnesse in their communion with this their friend, as is above the sweetnesse of honey, such as rejoyces the heart above all oynment and perfume. Look what communion is between hearty and entire friends, such there is in all points between God and the faithfull, by vertue of their friendship between God and them. Communion between friends, stands commonly in these things.

In

In *Communication of their secrets* mutually each to other. A man will let his friend know his greatest secrets, will make knowne his minde to him in his most secret secrets. Indeed to a stranger, with whom a man hath little or no familiarity & friendship, or to one from whom his heart is alienated, and estranged, a man will not communicate his secrets, no not common and trivall matters, that are but matters of ordinary course. But where there is friendship, and inward intireness, there the bosome secrets are disclosed and imparted: the very secret Cabinet is unlockt and set open, for a friend to look into; friends have all things common, common secrets, *Iob 19. 19. All my inward friends abhorred me.* The words are, *All the men of my secret,* that is, my speciall friends, to whom I communicated my secrets. A friend is another selfe. Now a man cannot conceale any secret from himselfe, and therefore not from his friend. And therefore when *David* would describe that communion which was between him and his friend, he sets it out by this, *Psalm 1. 9. Mine owne familiar friend in whom I trusted.* A man will trust his friend with his bosome secrets. Thus is it between God and the faithful, being once his friends, he will have sweet communion with them, in revealing, disclosing, and manifesting his secrets unto them, *Psalm. 25. 14. The secret of the Lord is with those that feare him. Prov. 13. 32. His secret is with the righteous, 1 Cor. 2. 16. We have, that is, we know the mind of Christ, Lake 8. 10. Unto you it is given to know the mysteries of the Kingdome of God, the very Arcana Imperii: and upon this ground it is given, because friends of God.*

ὁ οὐκ ἔστιν
ἀνὴρ οὗτος
ἀλλ' ἐστὶν θεὸς
ἐν ἡμῖν
ἀλλ' οὐκ ἔστιν
ἀνὴρ οὗτος
ἀλλ' ἐστὶν θεὸς
ἐν ἡμῖν
Chrys. in Ephes.
hunc 9.

It

It is some favour and priviledge to be in the Kings Court; but it is a farre greater to be of the Kings Counsell. Courtiers they know somewhat more than those that live in the remote parts of the land; they know the Kings person, his common courses and actions, better then forrainers in other countries, and better then Counrey people doe, that dwell farre off in the same Kingdome, who doe not belong unto, nor follow the Court: but what is that to what a Privy Counsellor knows? The King acquaints them with speciall secrets, with the mysteries of state. They that are his Privie Counsellours, they know his mind, they are not onely of the Court, but of the Counsell also. Hypocrites & carnall persons, that live in the Church, and under the Ministry, they doe know many truthe that Heathens, and such as live not under the meanes, know not; but yet they are but of the common sort that follow the Court. It is the priviledge of the godly, that they are set at the Counsell Table, where the very secret Mysteries of the Kingdome are disclosed. It is something which is spoken, *Psalm 45. 15. They shall enter into the Kings Palace.* It is somewhat to be Courtiers, to be outwardly members of the Church; but yet this is not all the priviledge of the faithfull, there is a further matter, *Can. 1. 4. The King hath brought me into his Chambers.* they come not onely into the kings Palace, but into the Kings Chambers. The Kings Chamber is the place of greatest secrecie, *2 Kings 6. 12. Elisha the Prophet that is in Israel, tells the King of Israel the words thou speakest in thy bed chamber.* The King hath brought me into his

bed chamber.

Chambers: he hath revealed and imparted unto me the secrets of his heart, made them known to me in his Privie Chamber. So that the privilege of the godly is, that they are not onely of the Court, but of the Counsell; they doe not onely know the *Kings face*, but the *Kings heart*, and the secrets in his breast. Nay, the godly are not onely of the Court, and the Counsell, but they are the choyce and peculiar friends and favourites of God: It is said of *Zabud*, that he was principall Officer, and the *Kings friend*; *1 Kings 4.5*. He was *Solomons* favourite; and a favourite is more than a Counsellour, and is acquainted with those secrets that every ordinary Counsellour knowes not, even with Cabiner secrets. All Gods people are *Zabuds*; Gods friends and favourites; and therefore God communicates his secrets to them. *Abraham* is here called Gods friend, and see how God speaks of him; *Gen. 18.17*. *Shall I hide from Abraham the thing that I will doe?* As if he had said, *Abraham is my friend*, and therefore I may not conceale my minde from him. It will not stand with the lawes of friendship to hide my purpose from him. *Iob. 15. 15*. *Henceforth I call you not servants, for the servant knowes not what his Lord doth; but I have called you Friends: and so I will use you as friends.* But how? In entertaining communion with you, and communicating my secrets unto you: For all things that I have heard of my Father, I have made knowne unto you. See what a priviledge followes; being the friends of Christ. When friends do conceale secrets each from other, and communicate onely some trifling common things one to another,

27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

ther, it is a sign of a crazed, and a loosened friend-
 ship, nor of a true entire love, but onely of an arti-
 ficiall personated complementall kinde of love, onely
 for fashion sake, to hold ends together; but true
 friendship makes a man communicative of his great-
 est and choicest secrets. It had some strength in it
 which *Delilah* spake to *Sampson*, *Judg. 16. 15.* How
 canst thou say, *I love thee, when thine heart is not*
with me? that is, when thou wilt not disclose the
 secrets of thine heart to me, as appears *vers. 17. 18.*
 she therefore concludes, his heart was not with her,
 because he told her not *all his heart*. But now Gods
 people, being his friends, the Lords heart is with
 them, and therefore he tels them *all his heart*, the
 very deep secrets of his heart, *1 Cor. 2. 7. 12. Ephes.*
1. 7. 9. When once men have God for their friend,
 he will not be dainty of his secrets, but will com-
 municate them unto them. And the more inward
 and entire the friendship is, the greater secrets hee
 will communicate unto them. All his disciples were
 his friends, and therefore *Iob. 15. 15.* he made known
 unto them *all things he had heard of his Father*. But
 yet there was one disciple, which was *the disciple*
whom Iesus loved, Iob. 13. 23. and he *leaned on Iesus*
bosome. Iohn was that Disciple that was his speciall
beloved bosome-friend: and therefore when *Peter*
 desired to know that secret, which of them it was
 that should betray him, he beckoned to *Iohn*, that
 he should aske, who it should be of whom he spake,
Iob. 13. 24. *Peter* knew he was his bosome friend,
 and therefore the likelier upon asking, to come ac-
 quainted with that secret; and upon his asking
 it is revealed to him, *verse 25. 26.* Nay, *Iohn* being
 the

his bosome friend of Christ, he did not onely when on earth use him as a friend, in communicating speciall secrets to him, that not to the rest; but after hee was ascended into heaven, did still use him as his bosome friend, in revealing to him greater secrets and mysteries than to any of the rest: To him hee revealed all those mysteries and secrets which are comprehended in the Booke of the Revelation, *The Revelation of Iesus Christ, &c.* And he sent and signified it by his Angel unto his servant *Iohn*, *Apoc.* 1.1. But why unto *Iohn*? Why not unto *Peter*? Why not unto some of the rest? Because *Iohn* was the Disciple whom he loved; *Iohn* had lien in his bosome: and therefore being his bosome friend, he should have the honour and the favour to have these bosome secrets imparted unto him. Speciall secrets revealed to *Iohn*; because *Iohn* a speciall friend and favourite: yet when men are speciall friends indeed, God will whisper in their eares, and discover such secrets to them, as not to others. It is said, *1 Sam.* 9. 15. That God told *Samuel* in his eare, of *Sauls* comming, a day before he came: A man will whisper in his friends eare, and tell him a secret that other shall not know; so doth the Lord deale with his friends: he hath his secret whisperings with his Saints, and tels them secretly in their eares, that which every one shall not know. So Christ deale with *Iohn*, in discovering *Iudas* to bee the traitor, he spake it not out, but secretly whispered therein his eare which he speaks unto him, *Ioh.* 13. 26. The rest of the Disciples heard it not, as appears *verse* 28. 39.

10 If Christ had spoken that in the hearing of all the Disciples; that he spake to *John*, they might easily have understood our Saviours meaning in his speech to *Indas*: And so still doth God deale with the godly, which were his friends; he secretly reveals that in their eares; which neither eye hath seen; nor eare hath heard; nor hath entred into the heart of man; the things which God hath prepared for them that love him, 1 Cor. 2. 9. Indeed men of the world, they beleve not that a godly man hath any such priviledge as to be acquainted with Gods secrets more than themselves; they measure a godly man by themselves; and therefore say in this case, as *Eliphaz* spake to *Iob* in that case, *Iob* 15. 8, 9, 11. *Hast thou heard the secret of God? What knowest thou that we know not? What understandest thou that is not in us? Is there any secret thing with thee? But yet a godly man doth know that a worldly man knowes not; he doth understand something that is not in him: there is some secret thing with him, and he hath heard the secret of God, which he hath not heard. The secret of the Lord is with them that feare him, Psalm. 25. And this is the first thing in which their communion with God stands, namely, his communication of his secrets unto them, being his friends.*

2

11 Communion betweene friends stands in *Consolation*. A man when he is in a pinch; or strait; and knowes not well which way to winde, or turne himselfe; whither goes he for counsell, advice, and direction, but to his friends? And wherein doth or can a friend shew greater love, than in communicating unto him the best advice and counsell that he

he can? No man consults with strangers, or enemies, neither doe nor will such give a man counsell in his need, whats the best course to be taken? *Prov. 27. 9. Oymment and perfume reioyce the heart, so doth the sweetnesse of a mans friend by hearty counsell, cō from the soule. A friend he gives hearty counsell, counsell from the heart, and that which comes frō the heart, goes to the heart: & the sweetnesse of a friend, his oymment, and perfume ever smells so sweet, as in his hearty counsels. See how David speaks of him whom he had taken for his hithfull friend, Psalm 55. 14. We tooke sweet counsell together, not onely counsell, but sweet counsell. In those sweet counsels there was the sweet oymment, and sweet perfume that reioyced the heart. There is a great deale of sweetnesse in friendship by reason of communion in this kinde. There was a wondrous entire friendship betweene David and Jonathan; The soule of Jonathan was knit unto David, and Jonathan loved him as his owne soule, 1 Sam. 18. 1. He was a true and a close friend to him. And see yhererein he shewed himselfe a friend unto him indeed, in nothing more than in his counsels. See 1 Sam. 19. 1. 3. and 1 Sam. 20. through the whole chapter. When David was in danger and straights, Jonathan gave him counsell and advice what to do in those straights: therein he shewed himselfe a friend, & did a true friends office unto David. And thus doth God shew himselfe a friend to his people, & thus he communicates himself to them in the sweet counsels he gives them. He gives them counsell from the heart; their pinches and exigents are many times very sore, they know not which way to winde,*

winde, or turne themselves. In such streights they go to God, as to their friend, and they aske counsell of him, and he gives them counsell, and so advises and directs them, that their hearts are eased, and a way shewn them how to extricate themselves out of their difficulties. David was much disquieted and troubled in his spirit about that case of the prosperity of the wicked, and the afflictions of the godly, *Psalm 73. His feet were almost gone, his sleep had well nigh slept, verse 2. His heart was grieved, and he was pricke in his reines, vers. 21.* Hee goes into the Sanctuary, to aske counsell of God, and God did give him counsell, *Thou holdest me by my right hand, thou shalt guide me with thy counsell, vers. 23, 24.* God in this perplexity so counsell'd him, that his heart was eased. Wee finde David in a perplexity of spirit upon an harder case than this, *Psalm 13.* He was under a desertion, God seemed to forget him, and to hide his face from him, and see *verse 2. How long shall I take counsell in my soule, having sorrow in my heart daily?* David calls all his thoughts and wits to counsell in this streight, sets all the powers of his soule on worke, for the clearing of this questio, he takes counsell in his soule long, and his heart is daily disquieted, and full of heavinesse. And yet in the end of the Psalme we finde his heart eased, and the case cleared to him. But how came it so? surely by that very way that is specified, *Psalm 137. I will blasse the Lord, who hath given me counsell, my reines also instruct me in the night seasons.* Though Gods people at one time may say, *How long shall I take counsell in my soule?* yet they shall have cause to say at another time, I

will blasse the Lord who hath given us counsell.
Though at one time they are *pricked in their reins*,
Psal. 73. 21. yet at another time their *reins shall in-*
struct them. That's the happinesse of Gods people,
that howsoever they may have pinching exigents,
and streights, that make them with *Iehoshaphat*,
say, *Lord, we know not what to doe*, *2 Chron. 20. 12.*
yet they have a great, and a good friend in heaven,
that failes them not, but as he is *mighty* in counsell
so he is *ready* in his counsels, and will counsell
them what to do, in all their streights. An hard case
it is, when a mans spirit is in streights, to be friend-
lesse, not to have a friend with whom a man may
consult, and into whose bosome he may empty and
poure out his heart; but it is the happy condition
of the godly, that in their streights they have him
who is the mighty God to be their friend and coun-
sellor, *Isai. 9.*

Communion between friends, stands in *society*, *cohabitation*, dwelling together; friends desire to live and dwell together, as much as may be, that they may have as much occasion as may be of shewing, and expressing their love each to other. When *Barzilai* the Gileadite had shewed himselfe so true a friend to *David*, he was loath to part with him, he desired his society, so as to have him live with him; *Come thou over with me, and I will feed thee* *with me in Ierusalem,* 2 Sam. 19. 33. Friends alwaies desire the presence of their friends: for howsoever as the Philosopher observes, that distance of place dissolves not friendship, yet notwithstanding it hinders the many acts of friendship that cannot be exercised betweene friends in their absences.

3
 Συμμερίσας
 ἡ αὐτὴ ἐκεί-
 νῳ βέλωντι.
 Ἄριστ. Εὐθι-
 8. c. 6.
 ἡ δὲ γὰρ ἑ-
 πως ἐστὶν ὅτι
 λαὸς οὗτος οὐ
 ζῶν. Id. Εὐθι-
 8. c. 5.

61 3^o τῆς
 εὐχαριστίας
 τῆς βασιλῆως
 ἀπλῶς, ἡ δὲ
 τῆς ἐκκλησίας
 Arist. Ethic.

H

and 8.6.5.

and distances each from other; and therefore the dearest friends are, the nearer they desire to be, to be under the same rooffe. And thus doth God shew himselfe a friend in this communion; though his dwelling be in the *highest heavens*, yet he will come downe to them, and dwell, and make his abode with them, *Ioh. 14. 23. If any man love me, he will keepe my words, and my Father will love him, And we will come unto him, and make our abode with him.* Such an abode as to take up our dwelling with him. Happy is that man, that is Host to such Guests: And that is the happinesse of the godly, who having the Lord to their friend, are also sure to have him for their Guest: not a guest for a night, and so away; but a guest that will make his abode with them.

4

Communion between friends stands in *Com-
bulation* and *Confabulation*, in conversing, in walk-
ing and talking together. Friends take great delight
in communion of this kinde, *Psal. 55. 24. We walk-
ed together, we had a great deal of chat and friendly
talk together. Can two walke together except they
be agreed? Amos 3.* and so can two be agreed and
knit together in the bonds of love and frindship, but
they will walke together? It is that which exercises
and increases love and frindship. And thus doth
God vouchsafe communion with the godly being
his friends. He will as a friend come walke and talk
with them. He takes turnes with them in his walks
and galleries, *Cant. chap. 1. 17. Our galleries are
firre, yea as one friend fallen in company with
another, is so tyed that he knowes not how to part,
and come away, so Cant. 7. 5. The king is held, tyed
or bound in the galleries, as if the Lord were loath*

to leave those walkes in his ordinances, in which he
 converses with his people. He calls out his friends to
 take a walke with him, *Can. 7. 11. Come my beloved,*
let us go forth into the fields, let us get up early into
the vineyards, let us see if the vine flourish. Come let
 us walke out together into the fields, let us have a
 walke into the vineyards. And as they commune
 with the Lord in the secret of their soules, so God
 doth commune with them by his spirit, he hath his
 sweet and secret conferences, and Colloquies with
 them *Gen. 17. 22. The Lord left off talking with A-*
brabam, Gen. 18. 33. And the Lord went his way as
soon as he had left communing with Abraham. Ex.
31. 18. And he gave unto Moses when he had made
an end of communing with him, two Tables of Te-
stimony. And see in what a familiar manner the
 Lord use d to talke with *Moses, Exod. 33. 11. And*
the Lord spake unto Moses face to face, as a man
speakes unto his friend. And though no man may
 come neere to *Moses*, in that speciall priviledge of
 familiarity, yet, in that measure and proportion the
 Lord vouchsafes unto all his Saints these familiar
 and friendly conferences in a speciall manner.

Fiftly, communion between friends stands in
 mutuall friendly visitations. One friend will visite
 another, and where there is an entire friendship in-
 deed, there will be an entercourse of frequent visits
 each of other. *Mary went to Elizabeth to visite her*
in her house in the hill country. And so God hath his
 times when he makes his visits with his people,
Wee will come unto him, Psal. 106. 4. Remember Iob 22. 23.
me, O Lord, with the favour thou bearest unto
thy people, O visite me with thy salvation. As if he
 had

had said, Lord remember mee to bee one of thy friends, and vouchsafe mee some such gracious friendly visits, as thou usest to afford to thy friends, and favourites. He steeres his friends hearts by his visitations, sheds his love into their hearts by the holy Ghost, gives them sweet assurances of his favour, fills their hearts with peace, he comes & brings them the hidden Manna, and the white stone, brings his friendly tokens with him.

Sixtly, Communion betweene friends stands in mutuall feasting, and banquetting each with other. Friends will invite each other, will call their friends to their tables, and will goe to their friends tables. *Psalm. 41. 9. My familiar friend that ate of my bread.* He therefore used to have his familiar friend at his table, & to feast him with his good cheer. So God deales with his people, and holds communion with them of this kinde. *Apoc. 3. 20. If any man will open unto me, I will come in unto him, and I will sup with him and he with me, Cant. 5. 2. Eate O Friends, and drinke abundantly, O Beloved.* Look what sweet communion friends have together in mutuall feastings each of other, sweet spirituall Communion vouchsafes the Lord to his people.

Lastly, there is yet another expreſſion of this Communion that is between friends. That which was betweene David and Jonathan, *1 Sam. 20. 41. And they kissed one another,* and *2 Sam. 19. 30. David kissed Barzillai.* So of ancient friends used to expresse their friendly love each to other. And thus doth God expresse his Communion with his people: as they *kisse the Sonne, Psal. 13. and Cant. 8. 1. When I should finde thee without, I would*

kisse thee, so doth the Lord kisse them as his friends,
Gal. 3. 14. Let him kisse mee with the kisses of his
mouth. That's a great Honour and happinesse.
 It is an honour, and a favour to kisse cheekes
 hand, but when once we are the friends of Christ,
 the friends of God, he gives us not his *hand*, but his
lips, his *mouth* to kisse. And thus in these things
 the godly have communion with God, and this
 communion they have by being his friends: & this is
 the first benefit we have by having him our friend.

The second benefit by having God their friend
 is, *Boldnesse and Familiarity of Access* to God in
 all our wants and necessities. When God is once
 our friend, we may with an holy boldnesse, and fa-
 miliarity come into his presence, and make known
 our wants unto him: when G O D is a mans
 enemy, or when God is but a stranger to a man, he
 cannot be so bold with him. It is the rule we live by
 amongst men. If a man be our enemy, though we
 stand in need of him, and he might be beneficiall to
 us, yet we will not, we cannot have the face to be so
 bold and familiar with him, as to acquaint him
 with our necessities, because being our enemy, wee
 conceive he will but despise us, and be glad of an
 occasion that he may look darkly, and angrily up-
 on us. Nay, if a man be but a stranger unto us,
 though there be no unkindnes, or quarrell between
 us, we cannot endure to make bold with him. If we
 be put upon it, our plea is, Alas he is a meer stran-
 ger to me, he is one with whom I have very litle
 or no acquaintance at all, he will wonder I
 should make so bold with him. But now if a
 man have a speciall friend with whom hee

Gen. 26. 27.

is inwardly well acquainted, if he want his helpe, his counsell, his good word to speake for him, he can without any adoe make bold with him. *A man we use to say, may be bold with his friends.* And who should a man make bold with but with his friends? The case is so here, whilst God is our enemy, or a stranger unto us, we cannot have the face, or the heart to go to him in our wants, and to make our cases knowne to him: we thinke that he may well give us such answer as *Isaac* gave to *Abimelech*, and the rest that came with him, *Wherefore come ye to me, seeing ye hate me?* What meane you to come to me who am your enemy, who am at the easiest a stranger to you, in whom you have no manner of Interest? *Did ye not hate me,* sayes *Iephthah* to them. *Jadges 11. 7.* And why are ye come unto me, now when ye are in distresse? And such answers our misgiving hearts will tell us, we may expect, when we are enemies to God. But when once we are Gods friends, then we may boldly goe to him, & make our minds known to him. *He. 4. 16.* *Let us therefore come boldly to the throne of Grace that we may obtaine mercy, and finde grace to helpe in the time of neede.* Gods people therefore may not onely go, but go boldly to the throne of Grace. But whence comes it that they may doe it? Even from hence, because they are the Lords friends. It is the priviledge of Gods friends, that they may go boldly into his presence, *Ephes. 3. 12.* *In whom we have boldnesse, and accesse with confidence by the faith of him.* In Christ we have this boldnesse, because in and by him, we come to be the friends of God. It is a bold part for a man to go to his neighbour,

hour, at midnight, when he is in his bed, the doers
 start to, and to disturb, and raise him then out
 of his bed; but yet this excuses all, he is his friend
 to whom he goes, *which of you shall have a friend* Luk. 11. 5, 8.
and shall goe unto him at midnight, and shall say
 friend, lend me three loaves? It is a bold part for a
 man in his journey to come at midnight to a friends
 house, and yet he to whom he comes blames him
 not, but goes out at that time to make provision for
 him, and this makes him swallow all, *Luke 11. 6.*
For a friend of mine in his journey is come unto me.
 It was the friendship that was betweene them that
 makes the traveller so bold, as to come at that time
 of night, and put him to such trouble. Friends may
 make bold one with another. And it is the happi-
 nesse of Gods people being his friends, that they
 make holily bold with God. Their comming to
 him is never troublesome.

The third benefit by having God their friend is
Assurance and certainty of speed in all their lawfull
and convenient suites, and prayers they make to God.
 To be bold, and not to be welcome is to little pur-
 pose, but to be bold and welcome both that is a great
 matter. Gods people cannot be so bold as welcome,
 as one friend uses to say to another. It will not
 stand with humanity, and with the lawes of friend-
 ship for a man to deny his friend any thing, a man
 knowes not how to say his friend nay; friends,
 whilest they ask they command. And when a friend
 asks, his friend answers, you may command me any
 thing. And therefore when God bids his people
ask of him, he as one that speakes in a friends lan-
 guage, to shew as the power and force of prayer, so

also the force and power of friendship, bids them also command him, *Isa. 45. 11. Aske of me, and concerning the worke of mine hands, command ye mee,* for friends petitions are commands. God once being a mans friend, his petitions being rightly qualified, he may be sure God cannot say his friend, nay, but he will doe for him what ever his hearts desire is. After *Ionathans* soule was knit to *David*, and that he loved him as his owne soule, and had made him his choyce, and deare friend, see how he speaks to *David*, *1 Sam. 20. 4. Whatsoever thy soule desires, I will doe it for thee, or, say what is thy minde, or what thy soule speakes, or thinkes, and I will doe it for thee.* And so afterward *David* to *Bazillai*, when he had shown himselfe so true a friend unto him, *2 Sam. 19. 38. Whatsoever thou shalt require of me, that will I doe for thee,* such a prevalent power hath a friend in his suits, and desires to his friend, that as *Zedekias* said to the princes, *Jer. 38. 5. The king can deny you nothing,* so one friend can deny another nothing. *Zabud*, *1 Kin. 4. 5.* was the kings friend, how could then the king deny him any thing? It is the priviledge of the kings friend to have the kings care. The kings care, and the kings hand, are both open to the kings friend, and favourite. If *Zabud* be *Salomons* friend, *Salomon* can deny him nothing. If a friend aske, though he seeme to aske unreasonable, and unseasonable things, yet such is the commanding power of friendship, that a man is necessitated to gratifie him.

That same *Luke chap. 11. verse 9. And I say unto you, aske, and it shall be given you, seeke, and yee shall finde, knocke, and it shall be opened unto you,*

now, is but an inference upon all that which is laid downe in the foure former verses, in which he presses to prayer upon the ground of assurance to speed. As if hee had said, pray, and yee shall be sure to speed. But why shall we be sure? because God is our friend. Amongst men friends prevaile with their friends, and therefore God being your friend, you shall be sure also to prevaile with him. He takes his argument from a comparison of the lesse to the greater, and there be divers arguments couched in those words, to assure men of speed in their prayers, they being Gods friends.

The first is this. If so be that a man will not deny his friend asking a Petition, or making a request unto him: then much lesse will GOD deny his people who are his friends. They are the Lords deare friends, therefore shall they be sure to speed.

The second Argument is this. If a friend comming to his friend at an unseasonable time, even at *midnight*, as you may reade in the fift verse of this Chapter; when it must needs bee a trouble to him, when his children are at rest, and the *doore shut*, as you may reade likewise in the seventh verse of the same Chapter; yet for all this prevailes with his friend, and speeds in his suite. How much more then will God grant the suits w^{ch} his friends make to him to whom no time is unseasonable. All times to God are seasonable, he is as ready at one time as at another. God is ready at all times and houres. His court of audience is alwayes open. His doores shut at no time. It is not with God as men. To me at time of petitioning

petitioning may be unseasonable, because it may be

1 First, a time of his owne necessary reliefe and refreshment. A man may be at his necessary repast, a man may be in his bed, at his rest and sleepe.

2 He may want power at some time to doe that which is desired.

3 Thirdly, He may have businesse, and occasions of his owne, his owne imployments may necessarily wholly take him up.

4 Fourthly, he may be taken up with helping some other friend, he cannot do for all at once. And therefore a man may come and desire his friends helpe unseasonably, but it is not so with God. All times are seasonable with him. *David* will pray thrice a day, *Psal.* 55. 17. If *David* will be so oft at leasure to pray, God will be as oft at leasure to heare. *With my soule I have desired thee in the night, Isa.* 26. 9. yea *David* will pray at midnight, *Psal.* 119. 62. To come in the night, specially at midnight is unseasonable to man, nor so to God. Morning, evening, noone, night, midnight, any time is a seasonable time with God. Come when you will, Gods doors, and Gods care is alwayes open. What assurance of speed gives this to those that bee Gods friends? A man will help his friend at midnight, when he is in bed, he wil rise to pleasure him, though he come unseasonably, and will not God therefore much more help his friends that can never come unseasonably to him? we may not imagine, that men can be more kinde and friendly to their friends, then God to his.

3 The third argument is this. If a friend will give unto him, or for his use, with whom he hath no familiarity, or acquaintance, as heere the friend in bed

bed gives to his friend at the doore, three loaves, not for his owne use, but for his friends that is come unto him, a meere stranger to him: then how much more will God give unto his people, who are his friends, that which they aske for their owne necessity? The friend here in bed might have answered his friend at the doore thus, if thou thy selfe, or any of thy children had wanted bread, I would not have denyed to have given thee what thou askest, but in as much as thou askest for one that is unknowne to me, take it not ill that I doe not gratifie thee in this thing that thou desirest. But yet we see here is no such answer. Such is the power of friendship, that it bindes a man to doe for his friends friend, though a stranger to him. And if it binde a man to doe for his friends friend, how much more for a friend himselfe? And if humane friendship be thus obligatory, that it will make a man doe for a stranger, for a friends sake, then how much more is that Divine love of God powerfull to make him do for his people, they being his friends? God loves not his friends, I esse then a man loves his.

The fourth argument is this. If a friend be content to give those loaves to his friend, which yet he cannot give unto him without disquieting, and troubling of himselfe and his, but though he be in bed with his children, though the doore be shut, yet for all that he riseth, and gives him what he needs, though with so much trouble to him; if a friend will do this for his friend, which he cannot do without so much trouble, then how much more will God grant the petitions of his people who are his friends, who can without any of the least trouble that is performed

form what they desire of him? will a friend amongst men, helpe his friend though it be to his own trouble, and the trouble of his? then how can it stand with Gods love to his friends not to helpe them when he can helpe them without any trouble at all? shall friendship between man and man be more prevalent then friendship between God and his friends? God is not troubled with sleepe. *Hee that keeps Israel neither slumbers nor sleeps, Psal. 121. 4.* And all that waite upon him in heaven are waking, they cannot be disquieted, the gates and doores of heaven are never shut, it is no trouble at all therefore to God to helpe. Suppose it were a trouble to God to gratifie his people in their prayers, yet why should not he doe as much for his friends, as one friend amongst men will doe for another? A friend will helpe his friend though it be to his trouble; and therefore though it were with trouble to the Lord, why should it be thought that hee will not helpe his friends? And if hee would heare them, and helpe them, and doe for them that they aske, though it were to his trouble, then how much more may they bee assured that he will give them what they aske, when it is no trouble at all to him? If a man should desire his friend that hee might fetch water at his pond, and he should deny him, would not all condemne him, that hee should refuse to gratifie him in that which might be done with so little trouble to him? Now the Lord he can doe the greatest, and the hardest things we aske with more ease then man can doe the easiest, wee cannot with that ease say to a friend, take that thou askest, that God can give the greatest

*Deus omnia creavit
facillimo a-
pere,
Dicendo
scilicet,
ut non plus
negotij Des-
sit in crea-
tione, quam
nobis in ap-
plicatione.
Luth. in
Gen. 1.*

greatest thing we aske. God without any trouble
 will can give the greatest thing wee aske. In the
 creation of the world, *God said, let there be light,*
and there was light. He created the world by his
 word, *He said, To shew the easynesse of the creation*
to him. It was no more to him to make the world,
 than it is to us to speake a word. Nay, with more
 ease than we can speake did God make the world;
 for we cannot speake without the helpe of God,
In him we live, move, and have our being, Acts
17. But he is independent, All-sufficient in, and of
 himselfe, needing no helpe, or assistance from any
 other: and therefore easier for him to make the
 world, than for us to speake. And if God with
 such ease created the world, then with how much
 ease can he make good our petitions? Even just
 with the same ease, *Luke 7.7. Only say the word,*
and my servant shall be healed. What an easie thing
 it is for God to speake a word? If therefore a
 friend will doe for his friend, though with his very
 great trouble, disease, molestation and disquiet, then
 surely God being our friend will not deny us what
 we aske, in as much as he can doe it with as little
 trouble as the speaking of a word. It is little he will
 doe for his friend, that will not so much as say a
 word for him. Certainly, God will both speake and
 doe for his friends.

The *fifth* Argument is this. If a friend that at
 first refuses his friend, and puts him off with excu-
 ses, *Trouble me not, &c.* yet after is by his friend
 overcome, how much more will God who in-
 vites us, calls upon us to seek him, and pro-
 mises to heare us when we pray? shall a
 denying friend bee overcome, and shall not a

promising God be prevailed withall? It were strange if God, bound by his promise should not be more prevailed withall by his friends, then a man that hath made no promise, but a flat denyall. And marke upon what ground the denying friend is prevailed withall, *verse 8. I say unto you, though he will not (that is, if he will not) rise and give him, because he is his friend, yet, &c.* That implies that our Saviour made account that that was a speciall motive to work upon him, because he *was his friend*, and that that were enough to make him grant his desire, it is troublesome, it is unseasonable, &c. but yet I must yeeld, it is my friend that askes. In all which passage we see how many strong reasons our Saviour brings to assure us that God will grant our desires, and they are grounded upon this, that we are the friends of God. This is therefore the great priviledge and benefit of being Gods friends, that they shall be sure to speed with God when they seeke to him. Indeed many times in cases of necessity a man shall finde but poore helpe from his friends, *Prov. 19. 7. All the brethren of the poore despise him, how much more do his friends goe far from him? he pursues them with words, &c.* But it is not so with God, hee ownes and agnizes his friends in their necessities, hee will not be wanting to his friends. Doe but see what Christ hath done for his friends, *Iohn 15. 13. Greater love hath no man then this, that a man lay down his life for his friends.* Did not Christ make dainty of his blood, of his life for his friends? and shall we thinke that hee will be straight handed, or straight hearted to them in smaller matters? That friend that will lay downe his

his life for his friends, will he deny his friends his wife? will he deny them *three loaves*? no such matter. They shall be welcome though they come at midnight. So happy a thing it is to have God for a friend. It is an happy thing when a man hath a faithfull friend to whom he may breake his minde when his heart is troubled. It is an ease to disburden ones minde into the bosome of a friend, though he cannot helpe us, and give us remedy against our griefe. How much more then is it an happinesse to have God for our friend, into whose bosome we may disburden our minds in prayer, when hee is such a friend as will make good the prayers of his people, and help them in their needs? How many prayers doe many make to God, how many petitions put they up, and yet speed not? How many beg three loaves, and yet get not one; and whats the reason? they have not God their friend, they are none of Gods friends, and therefore their speed is fuitable.

The fourth benefit the godly have by having God for their friend, is *defence and protection*, in all cases of wrong, injury and oppression, at least *pitty, and compassion*, and a fellow-feeling with them in their troubles: yea, such a pittie and compassion as will stir up God to stand to them, & by them in all their afflictions, so it is with friends amongst men. If a man see his friend in misery, and trouble, his heart earnest towards him, and his soule bleeds with him, and all his thoughts and wits are working to take a course for his helpe and reliefe. See how *Iob* speaks, *Iob 19. 21. Have pittie upon me, have pittie upon me, O ye my friends.* But why should hee

4

*Adversus
vero rei
ferre diffi-
cile esset
sine eo qui
illis gravi-
us etiam
quam tu
ferret. Ci-
cero in La-
callio.*

call upon his friends to pity him? for the reason
Iob 6. 14. To him that is afflicted pity should be
showed from his friend. It is a friends part and duty
 to be compassionate to his friend in his extremity,
 and when friends do not so, it is a signe that they
 forsake the fear of the Almighty, as there *Iob* speaks.
 We see when *Iob's* three friends heard of all the evil
 that was come upon him, they come every one
 from his own place, for they had made an appoint-
 ment together to come to mourn with him, and
 comfort him, *Iob 2. 11.* That was a friendly part,
 so should friends do, & so will friends do, *Pro. 18. 24.*
There is a friend that sticks closer, &c. And therefore
 well might *Iob* complain of it as a strange case, *Iob*
19. 19. All mine inward friends abhor me, and Iob
20. my friends are my scorers. Your friend will not
 only have compassion, but if it be in his power,
 he will stand to, and by his friend to maintaine his
 cause, and his right against all such as would wrong
 and abuse him. A mans blood rises when he hears
 or sees his friend wronged, and many a man loses
 his life in his friends quarrell. Marke how *David*
 speaks to *Abiathar*, *Abide thou with me, fear not, for*
that takes thy life shall take my life also, as some
 Translations have it. And thus is it with the people
 of God being his friends: God will have compas-
 sion upon them in all their afflictions, his friends
 heart will have a fellow-feeling with them in
 their miseries. *Isay 63. 10. Hee was turned to be*
their enemy, and he fought against them, but before
 that he was their friend, till by their sins they made
 him their enemy. And when he was their friend,
 then it was otherwise. *verse 9. In all their affliction*
he was afflicted.

God

1 Sam. 21.
 23.

and as a friend sympathized with them in their
 sorrows, yet and he will friendly stand to them,
 and by them in all their wrongs, he is a friend that
 is closer than a brother. When Paul was im-
 prisoned, *Acts 23-31*. The Lord stood by him and
 kept him safe. The Lord as a friend came to him
 in prison, as a friend encouraged him, and ani-
 mated him therein, making good *Salomon's* proverb,
Prov 27, 17. *Iron sharpens Iron, so a man sharpens*
the countenance of his friend. When a man is de-
 pressed, disconsolate and sad of countenance, if his
 friends come to him, and comfort and cheer him
 with words of consolation, it refreshes his spirit,
 and puts such life into him as makes his coun-
 tenance lightsome. Thus the Lord as a good friend
 came to Paul in prison, and sharpens his coun-
 tenance. It was no friendly part of those, *2 Tim 4*.
At my first answer no man stood with me, but all
forsook me. Those that profess themselves Paul's
 friends must not own him when he was con-
 demned before Nero, there his friends failed him,
 yet *2 Tim 4*. The Lord stood with me and strength-
 ened me, God shewed himself a faithful friend to
 Paul, he did go to the barre with Paul, and stood
 with him there, and strengthened him there. And
 to this purpose is that worth the noting, that when
 the Saviour was to hearten and encourage his Dis-
 ciples against the feare of persecutions hee calls
 them by the name of friends, *Luke 22, 4*. *And I say*
unto you, my friends, be not afraid of them that kill
the body, &c. As if he should have said, you shall
 receive with a great deale of hard measure in the
 world, you shall be persecuted to the very death, but
 yet

Paravis
animos
adversus
vincula
lazarum
opem. Cum
primis
crepant
catena, di-
sceder.

Scatt. ep. 9.

yet be not afraid of these persecutors. And why art afraid? I say unto you my friends, be not afraid. You are my friends; and therefore I will not be wanting unto you, I will stand by you, either to deliver you, or to strengthen you, and at last to right you in all your wrongs. And so when the Lord would comfort and encourage his people against the fears of their adversaries, and their wrongs, and when he would remind the enemies of his Church, he doeth both upon the very ground, that he is his peoples friend, and that his. See *Isa. 41. 10, 11, 12, 13.* what encouragement unto his people not to feare, & what terror to their enemies, and see upon what ground, *ver. 8.* *But thus Israel art my servant, I chose him I have chosen, the seed of Abraham my friend.* And therefore feare not, you are the seed of my friend, & therefore I will help you, assist you, and protect you, and take your part against your enemies, & will be severely revenged upon all such as oppose you, and oppress you. Such is advantage there is in being the seed of Gods friend. And therefore *Iehosaphat* when he was in feare and danger pleads with God by this very argument, *2 Chr. 20. 7.* *Thou gavest this land to the seed of Abraham thy friend for ever. Thou gavest this land to thy friend, and to his heires: now therefore Lord maintaine the cause of thy friend, and the title of thy friend.* If a man see his friend wronged, and others offering injuriously to thrust him out of his possession, and inheritance, it concernes a friend to maintaine his friends right to the utmost, therefore says *Iehosaphat*, Lord stand for thy friend, take thy friends part, and maintaine thy friends right. If a man see his friend wronged, and others offering

to thrust him out of his possession and inheritance, it concernes a friend to maintaine the right of his friend, and his heart to the utmost, therefore Lord stand to thy friend, & maintaine the possession thou gavest to thy friend. And surely herein the Lord failes not, but he stands close to his friend. Indeed men doe not alwayes stand close to their friends, *Psal. 58. 12. My lovers and my friends stand aloofe from my sore, and my kinsmen stand as farre off.* The Samaritans when it went well with the Iewes, would claime kindred of them, and professe great friendship to them, but when things went amiss with them, and they were in streights, then they would have nothing to doe with them. But it is not so with the Lord, he is not such a friend. *The rich haue many friends. Prov. 14. 10. and Prov. 19. 7. All the brethren of the poore doe hate him, how much more doe his friends get farre from him? he pursues them with words, yet they are wanting to him.* This is indeed the common course of the world, but the Lord he is like that true friend, *Prov. 17. 17. A friend loves at all times, yet God loves at no time more then when his people are most friendlesse. And I say unto you my friends, feare not, Luke 12. 4. why doeth he call them friends then more then at other times, why friends now he speaks of persecution? Certainly to shew that he will never be a greater friend, and that hee will never shew himselfe more a friend unto them then when men shall shew most malice and enmity against them. He shewes greatest friendship when men shew greatest enmity. Christ will stand by his friends in their greatest pleasures. The Apostle Iohn was the beloved discipule,*

disciple, whom Christ made his speciall friend. And *Iohn* carried himselfe to him as a faithfull friend againe, when Christ was in the high Priests hall *Iohn* was with him there, and when Christ hung upon the Crosse, *Iohn* stood by him there, *Iohn* 19. 26. *the disciple standing by whom Iesus loved.* He shewed himselfe a friend to Christ, that would not forsake him then, but would be with him, and stand by him to the last. Iust such a friend doeth Christ shew himselfe to his people, he will not forsake them in their troubles and leave them in their extremities, but he will stand by them to the last, he will stand by them at the barre, he will stand by them even on their crosse, when they hang there, he will stand by them when they stand at the stake. The Martyrs found this true, they ever found God most friendly when their enemies used them most cruelly: what made them so cheerfull and comfortable in their solitude when kept from all company? God their friend he visited them and kept them company in their prisons, he did with them as with *Ioseph*, *Gen.* 39. 20, 21. *Iosephs master tooke him and put him in prison, and he was there in prison, but the Lord was with Ioseph, and shewed him mercy.* God was with *Ioseph*, in the prison with *Ioseph*: what a true friend was *Onesiphorus* to *Paul*, that he sought out *Paul*, and came to him in prison and oft refreshed him. It was a true and kinde friends part indeed that he did, *2. Tim.* 1. 16, 17. So kinde a friend is God to his servants he findes them out in their prisons, comes to them, visits them oft, travelles there oft. Their prisons were nasty stinking places, how was it that they were able to abide them? See the reason *Prov.*

27.9. *Oymene & perfume rejoyces the heart, so doth the sweetness of a friend.* The sweetness of this friend that visited them kept them company, and refreshed them in their prisons and dungeons, made their prisons and dungeons sweet, made them *Paradises and delectable bordjardes*, as *Algierus* that Italian Martyr calls the *Lamine prison* from whence he wrote that comfortable letter of his. The sweetness of such a friend perfumes prisons and dungeons, and overcomes the nastiness & noisomeness of them. If God be with us who can be against us? if God be our friend who shall be our foe? or what matters it who be our foe? this is one of the benefits and great priviledges we have by being the friends of God.

The fifth benefit the godly have by having God their friend is *friendship with*, and service of all the creatures. Whiles we are Gods enemies we have all the creatures for our enemies: the Angels are our enemies, *Psalm. 35.5,6. Let the Angell of the Lord chase them, let the Angell of the Lord persecute them.* Men, even such as in neereft bonds to us are bitter enemies to us. *Ti. 3.3. Living in malice and envie, hateful, and hating one another.* Our owne hearts and consciences are at enmity with us, never quiet, but ever pinching and vexing us, nothing but clamouring and brawling against us. *There is no peace to the wicked, saith my God, Isai. 57.21.* yea the beasts of the field are enemies to us, *Levit. 26.22. If you walke contrary unto me, I will send wilde beasts amongst you which shall rob you of your children.* If you be enemies to me, I wil make the beasts enemies to you. But when once we are friends with God and he is become our friend, then all his servants become

both friends and servants unto us. The Angels become our friends, *Psal 34. 7. The Angel of the Lord encampeth round about them that feare him, and delivereth them.* A mans enemies become his friends, *Prov. 16. 7. When a mans way please the Lord, he maketh even his enemies his deadly perfect enemies to be at peace with him.* The rest of the creatures become his friends, *Iob 5. 8. I would seeke unto God, I would seeke to be friends with him, but what shall be gotten by it? Amongst other things, that vers. 21, 22, 23. Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it comes: as destruction and famine shalt thou laugh, neither shalt thou be afraid of the beasts of the earth for thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee. Yea God will make a covenant for his people with the beasts of the fields, and with the fowles of Heaven, and with the creeping things of the ground, Hos 2. 18. Yea all these shall not onely lay aside their enmities, but shall be ready to be servicable to them.* When *Abah* and *Iehosaphat* had made a league of friendship each with other, see how *Iehosaphat* speaks to him, *1. King. 22. 4. I am as thou art, my people as thy people, my horses as thy horses.* So when once God, and we are in league of friendship, he will say unto us, my servants are your servants, mine Angels are your Angels, mine hosts are your hosts, my creatures are your creatures, *all things are yours, 1. Cor. 3. 21. And all things shall worke together for good to them that love God, and are his friends.* If a man be a traytor and the Kings enemy, every man not onely changes, but sets himselfe against him;

but

but let the King but pitch upon a man to make him
his friend and favourite, how then doeth every one
fleeke to him, and smile upon him, and happy is he
that can ingratiate himselfe with him, and doe any
service to him that is the Kings favourite. A man
that is once the Kings friend shall be sure to want no
friends, no respect, no service, *Zahad was the Kings
friend, 1. King. 4. 5.* and who then would not be a
friend to *Zahad*, full glad was he that could be *Za-
hads* servant. So if once we be Gods friends, God
will raise us up friends enow. *Elphaz* his argument
was good, *Job 22. 21.* *Acquaint thy selfe now with
him, and be at peace.* Get to be Gods friend, and one
of his inward acquaintance. Well, suppose we doe,
what shall we get by it? *And thereby shall good come
unto thee.* And this good amongst the rest that the
creatures shall be in a league of friendship with thee.
Indeed some creatures there are that the more we are
Gods friends, the more they will be our enemies, yea
therefore our professed enemies, because we are Gods
friends, Satan and his sworn servants will be the
more bitter enemies against us because God owne
us for his friends, as *Esau* hated *Jacob* for the blessing.
But yet the Angels in heaven that rejoyce at the con-
version of a sinner on earth, and that hee becomes
friends with God, all good men, and the creatures
will be our faithfull friends, yea and many times he
will make wicked men do his people many a friend-
ly turne, or at least will make their enemie benefi-
ciall, and advantagious to them. And these be the be-
nefits that Gods people have by having God their
friend. Come we now to the uses of this point. And
they are these.

The honour and happinesse of being Gods friends being so great and beneficiall wishall, it should stirre up every man to get this happinesse of being the friends of God. *Zabud was the Kings friend, 1. King 4. 5.* Now when people saw how familiar *Zabud* was with the King, what communion was between him and *Salomon*, how he communicated to him his secret counsels, how potent he was with him in all suites, how close *Salomon* stood to him upon all occasions, how serviceable all the Courtiers and Subjects were to him, did they not, thinke we, all thinke his condition happy? Did they not secretly wish, Oh, that I were in his case, ô that I were as *Zabud* is, that I had the kings heart, the kings care, the kings hand as he hath? And if they had knowne of any project, of any course by which they might have advanced themselves to *Zabuds* condition, would they not speedily have set upon it? would they not have strained and tentred their wits to the utmost? would they have spared for any cost, or paines, to have gotten into *Zabuds* condition? Wee now therefore seeing what the happy condition of Gods people is, that they are Gods friends, and have all those great priviledges thereby, how should it stirre up our hearts to looke, and labour for this happinesse of being Gods friend. And that so much the rather.

Because God may have, and hath many friends at once, that are his inward entire familiars: not so alwayes amongst men. Affection is sometimes so pitcht upon some one, that, that one engrosses all a mans affections; and they are so caried wholly upon some one, that there is scarce any roome in the heart

must left for any other. The whole stream of
 some mans affection is so carried in one channell,
 that there is no over flow to any other. All their wa-
 ter is little enough to drive one mill. Kings use not
 to have many favourites, but pitch upon some one.
 But now it is otherwise with God, he hath many
 friends and favourites, and all his friends are favou-
 rites; Gods heart and his love is so large, that there
 is roome enough in it for a multitude of favourites
 at once.

Because there be projects and courtes to be used,
 that will effect, and compasse this for us, to make
 us Gods friends. Some policies men have, and use,
 to get the friendship and favour of Princes, & great
 ones; but yet their projects always take not, their
 policies speed not, they doe not compasse the thing
 they desire, but for the getting of Gods favour, and
 friendship, there be wayes to be used that will surely
 doe the deed, and will worke us in to be Gods
 friends and favourites.

What then be those wayes by which wee may
 get this honour to have God our friend, and to bee
 his friends?

Quest.

First, the way to get in with God is by faith. We
 are by Nature strangers to God, nay enemies; Col.
 1. 21. Now God of his infinite mercy, though hee
 be the party wronged, and offended, yet he is plea-
 sed thus much to forget himselfe, and to stoop thus
 low, as not onely to offer us peace and friendship,
 but he entreates and beseeches us to be reconciled,
 and become friends, 2 Cor. 5. 20. Now then if we
 will beleve the Gospell, and the words of Recon-
 ciliation, that's the chiefe condition that God
 requires,

Ans. I.

requires, and after that he will care, and concern
for his friends. Thus here in the Text, *Abraham*
was called the friend of God; a great honour, but
how came *Abraham* by it? *Abraham*, says the
Apostle, *believed God, and he was called the friend*
of God. So that by faith *Abraham* became Gods
friend. So *Ioh. 16. 27. The Father himself loveth*
you, God is your friend, and takes you for his
friends, and why so? *Because ye have believed that*
I came out from God. Christ hath made an atone-
ment, and a reconciliation by his blood, faith laye
hold on that reconciling blood, & so God & we be-
come friends, *Col. 1. 20, 21, 22, 23. Them that were ene-*
mies hath he now reconciled in the body of his flesh
through death. If ye continue in the faith. He that
will get in with God must doe these three things.

1. *He must get in with Gods favourite*. That is
the way to get the Kings friendship, yea, any ordi-
nary mans friendship. If a man honour and regard
the favourite, and get in with him, and be gracious
with him, and he will procure a man the Kings fa-
vour, he will bring him in with the King: it is not
possible to have the Kings favour, and be out and
at odds with the favourite. So here, If we would
get in with God, and be his friends, then get
in with his favourite. The Lord Iesus Christ is
Gods favourite, *Zech. 13. 7. He is called Gods fa-*
vorite. *Awake, O sword against my shepherds,*
and against the man that is my fellow, or my fellow
friend, as the word may be translated: the Disciple
whom Christ loved lay in his bosome, *Iohn 13. And*
Christ is in the bosome of his Father, Ioh. 1. 18. He is
his bosome-friend and favourite, and as to his bo-

and friend communicates all his holiness to us
him, *John 5. 26. For the Father loves the Son and
hath given him all things that himself hath.* Now then
to be in with Christ, and be gracious with him,
and then we shall be sure to be friends of God, for
he will presently smile upon us and accept of us for
our dear friends. Sometimes Gods people after they
are made friends, do that which may make God fall
out with them, and frown upon them. Now when
it is so, it is Christ that makes us whole again, *1 Joh.
2. 1. If any man sin, we have an Advocate with the
Father, Jesus Christ the Righteous;* and he it is that
by his advocacy mediates our cause with God,
and sets us in joynt again, and makes all well again
between God and us. And as it is he that doth repair
and heale all breaches betwene God and us af-
ter we be friends, so it is that must first bring us into
acquaintance and favour with God. Christ is Gods
fellow-friend, and Christ and his people are fellow-
friends, *1 Cor. 5. 16. The Church calls Christ her fel-
low-friend, This is my beloved, and this is my friend,*
or my fellow-friend, as some translate it. And *1 Cor. 2.*
10. Christ calls his Church his fellow-friend, Rise
up my love, or my fellow-friend, as some read it. It
comes from a word that signifies to feed, and so sig-
nifies such friends as feed together at one and the
same table, that live fellowly, and familiarly toge-
ther. Now then the onely way to become Gods
friend, is to become a fellow-friend with Gods fellow-
friend, be a fellow-friend with Christ who is Gods
fellow-friend: and that is done by faith, by belie-
ving we become his friends, and so the friends of
God, falling in with his favour by faith.

He

2

He that would be Gods friend, must have care to please God. Amongst men they that will seek friendship with others, must be careful to please those whose friendship they seek. He that is ambitious of the friendship of his betters, must endeavour to please them; where there is no observance nor care to please, there friendship will never close. It is so in this case, we cannot be Gods friends, till we lay to please him; If once we can but please him, he will be graciously pleased to be our friend: please him, and he will make our enemies our friends; and therefore he himselfe will be our friend much more. Now faith is the way to please him. *Each* had this testimony, that he pleased God; *but without faith it is impossible to please God, Heb. 11. 5, 6.* Faith then is that which pleases him, and pleases him so much, that upon it he will be friends with us.

3

He that will be Gods friend, must be a child of *Abraham*. *Abraham* was called the friend of God, and he that will be Gods friend, must be a sonne of *Abraham*. *I will be thy God, and the God of thy seed;* and so, *I will be thy friend, and the friend of thy seed.* They must be of *Abraham*s seed that will be in the number of Gods friends. How come we to be the seed of *Abraham*? That we see, *Rom. 4. 16.* *There is a seed which is of the faith of Abraham, which is the father of us all.* When we have the faith that was in our father *Abraham*, and when we walk in the steps of that faith of our father *Abraham*, *Rom. 4. 12.* then we are the seed of *Abraham*: looke what makes us the seed of *Abram*, that makes us as *Abram*, the friends of God: and so faith making us
Abra-

Abraham's seed, makes us Gods friends. We must be Abraham's children, the child of Gods friends, before we can be the friends of God. Now faith is that by which we come to be the children of Abraham, Gal. 3. 7. Know ye therefore that they which are of faith, &c. This day is salvation come to this house, for so much as he also is the issue of Abraham, said our Saviour of Zacchaeus: so soone as he believed, he was a son of Abraham; and so soone as a son of Abraham, a friend of God.

By Repentance: sin is that which causes all enmity between God and us: that's the make-bate between God & man. The falling out with sin makes way for falling in with God, and upon repentance God will manifest himself a friend unto us, *Ier. 3. 8. Yea return again to me, saith the Lord, as if he had said, Do but repent, and we will be friends, and all shall be well again. When two friends are fallen out, three things must be done to make them friends again. 1. First, there must be a meeting: for if they step asunder, and one decline another, and will not come each at other, they will never be friends: but if they will be friends, they must meet. So when God and we are out, unless he and we meet, we shall never be friends. Now repentance that makes a mans stout and proud heart come downe, makes him come out to meet God, *Amos 4. 12. Prepare to meet thy God, O Israel.* Then there is a possibility of friendship and reconciliation, if by repentance wee goe out to meet the Lord. And when wee goe out to meet God, God will come forth to meet us; and hee will meet us; as Esau met Jacob, *Gen. 33. 3, 4. Jacob bowed himselfe to the ground**

grasped from under, and he embraced him, and Eliza says, meet him, and embraced him, and fell on his neck and kissed him, and so became friends with him. So when we come out to meet God, and bow, and humble our souls before him, he will run to us, and embrace us, and kiss us, a token of hearty friendship, and reconciliation, *Luk. 15. 20.* When he was a great way off, he was looking towards him, his father saw him, and had compassion on, and ran, and fell on his neck and kissed him. 2^{dly} Secondly, there must be an acknowledgement on the offenders part, of his error that he hath done amiss, that he is sorry, and grieved, and that if it were to doe again, he would not do it. Though a man have done another wrong, & have made a friend an enemy, yet upon his submission, and fault acknowledged, all is healed, & the breach made up again, yet our Saviours commandement is in such cases, that there should be an hearty redintegration of love and friendship, *Luk. 17. 3, 4.* If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turne again to thee saying, I repent, thou shalt forgive, and be good friends with him. Thus it is much more with God, though we have sinned & offended many a time against him, yet if we come with submission, and acknowledgement, Gods friendly & fatherly heart will come off. If thou have sinned against God, and trespassed against him many, and many a time, yet if thou turn to him again, and say, Repent, he will willingly, forgive thee, and will be good friends with thee. We may not imagine, that God will in this

case

cise require more of us than he will doe himselfe. If he require thus much of us whose mercies are but drops to his Ocean, what will he doe, who is the father of bowels, *that hath multitude of bowels*, *Isai.* 63. 15. and *the God that multiplies to pardon*, *Isai.* 55. 9. God is quickly friends with an humbled soul; He sees a man droop and mourne for having offended, he is very inclinable to entertaine tract of friendship with such an one. 3 Thirdly, there must be a closing with such an one against his common enemies, and an hating and opposing of them. This very thing closes mens hearts many times in a strong league, and bond of friendship. So here, if we would be Gods friends, we must fall out with our selves, with our lusts, and maintaine an opposition and an hatred, even a deadly feud against them. Now this repentance teaches a man to doe. True repentance makes a man to fall out bitterly with himselfe, fill him with a mortall vindictive hatred against his lusts and corruptions. And when the Lord sees that, he then resolves that such an one whom he sees so cordiall an enemy to his enemies, shall become his friend. And thus by Repentance are we made the friends of God.

Thirdly, by *obedience to God, and his commandments*. It is true that it is faith that first makes God and men friends, but after faith hath knit that band of amity betwene God and us, that friendship is increased, and more and more confirmed by yielding God obedience, *Iob* 22. 28, 29. *Againe thyselfe now with him, and be at peace, seek to be friends with God, and get inward acquaintance with him, not onely get peace, but labour to grow*

grow such friends with him that thou mayest be of his familiar acquaintance. That's the thing, thou wilt say, that thou wouldst faine doe, but thou wouldst know how that may be done. Marke therefore what followes in the next words, *Receive I pray thee the Law from his mouth, and lay up his words in thine heart.* If thou wouldst be acquainted with God, be acquainted with his Word, lay up in thine heart and yeeld obedience to that in thy life. And so Christ tels his Disciples, *Iohn 15. 14. Ye are my friends, if ye doe whatsoever I command you.* By your obedience you shall manifest your selves to be my friends, and by this meanes you shall increase, advance, and confirme that friendship that is between us. Amongst men there is nothing so conciliates mens hearts, so glues and foders mens spirits as a similitude and conformity of manners and dispositions: when there is a sutablenesse of mens spirits and inclinations they quickly close, and so the Philosopher observes that a speciall conciler of friendship is a likenesse according to vertue. So it is here, when there is in us a conformity to Gods will, and a conformity to his nature, that wee are holy as he is holy, mercifull as he is mercifull, pure as he is pure, walking in all obedience and purity of life; it much encreases the friendship betweene God and us. That as *Salomon* speaks, *Prov. 23. 11. He that loveth purenesse of heart, for the grace of his lips the King shall be his friend.* So much here, he that loves purenesse of heart, and purenesse of life, that is pure as God is pure, for that holiness, and purity the King of Heaven shall be his friend.

*Et est in-
conditissima
amicitia,
quæ morum
similitudo
conjugunt.
Cicero. offic. 1.*

*Similitudo
est aptior
amicitiæ.
Aristot.*

friend. *Yet God is good to Israel, even to the pure in heart.* Psal. 73. 1. God is a good friend to such, and a true friend to them though they may have many backfriends in the world.

Fourthly, by our love to God. Amongst men love winnes, gaines, and kindles love. As a man that hath friends must shew himselfe friendly. *Prov.*

13. 24. So a man that will further engage his friend to him, and kindle his affection to him must by offices, and expressions of friendship still gaine his friendship more and more. Friendliness makes friends more friendly, *Iob. 14. 23.* He that loveth me shall be loved of my Father, and I will love him. Not that we love God, or Christ first, and then he loveth us; *He loves us first*, as the Apostle speaks. It is not therefore meant of Gods first love, or Christs first love that he shewes to us, but of after and following Acts of his love. He loves us and is our friend: now if we shew a friends love to him, he will adde further degrees of his love, or he will love, that is, he will vouchsafe us further expressions of his love, as Christ there explains himselfe, *I will love him, and manifest my selfe to him.* So that upon our friendly love to Christ, though he loves us before we love him, yet he will more cleerely manifest and expresse his friendship to us.

Fifthly, by a frequent use of the duty of prayer. A man that desires another mans friendship must be often in his company, must have converse with him, and frequent conference with him. It was a neere bond of love and friendship that was betwene David and Jonathan, *1 Sam. 18. 1.* The

*Quæris quo
modo ami-
cum cito
facturus sit
sapiens?
Dicam. He-
caton ait,
ego tibi
monstrabo
amaroriam
suo modi-
camento,
sine beiba,
sine ullius
venefica
carmine: si
vis amari,
ma. Senec.
ep. 9.*

soule of Jonathan was knit with the soule of David,
and Jonathan loved him as his owne soule. But how
 and upon what grew this friendship, how came
 Jonathan so to affect David? see the beginning of
 the verse, *And it came to passe that as David had*
made an end of speaking unto Saul. He was in Da-
 vid's company, he heares him speake and sees a sweet
 spirit in him, and thereupon he is wonderfully
 taken with him. If David had not bene in *Jonathan's*
 presence, and company: if Jonathan had not
 seene him and heard him speake, he had never been
 so taken with him as to make him his choyce, and
 deare friend: but now when hee is in *Jonathan's*
 company, and there speakes in his audience, it
 came to passe *that as he had made an end of speaking,*
that the soule of Jonathan was knit unto the soule of
David. In that converse that Jonathan had with
 David was his heart knit to him. It is so here, in
 prayer a man converses with God, hath conferen-
 ces, and soliloquies with him, and so by the of-
 ten frequenting of Gods company, and conversing
 with him he growes into acquaintance with him.
 See how Christ speakes to his Church, *Cant. 2, 14.*
Let me see thy countenance, let me heare thy voyce,
for sweet is thy voyce, and thy countenance comely.
 A praying countenance is comely in Christs eye,
 and a praying voyce is sweet in his eare. And as he
 desires to see that countenance, *Let me see thy*
countenance, and as he desires to heare that voyce,
Let me heare thy voyce, so when he doth heare that
 sweet voyce and see that comely countenance, he is
 wonderfully taken with it, falles exceedingly in
 love with it, *Cant. 4. 9. Thou hast ravished mine*
heart

heart my sister, my Spouse; thou hast ravished mine heart with one of thine eyes. Thou hast wounded mine heart, or thou hast taken my heart out of me, *ex corde*, as the Greek hath it. Thou hast unhearted me, as a friends heart lives in his friends bosome; it is gone from himself unto his friend. Thou hast taken away mine heart from me with one of thine eyes. If one eye did it, what would both have done? All serves to shew how Christs heart is won in prayer, that looke as soone as David had made an end of speaking, *Jonathans* heart went out of himselfe, and his soule was knit with the soule of David, so after a faithfull soul hath done speaking in prayer, Christs soule is knit to his soule, and such converse makes Christ love a man as his owne soule. Nothing more knits and rivets the heart of Christ and a Christian together in a league of sweet acquaintance then conversing with him in the duty of prayer. In this duty God and his people take acquaintance one of another, and grow into a familiarity each with other. See *Zech. 13. 9.* I will say it is my people, and they shall say, The Lord is my God. I will take acquaintance with them, and they shall take acquaintance with me, I will owne them, and they shall owne me, and there shall be a mutuall stipulation of friendship, and familiarity betweene us. Well, but when shall this be done? marke the words immediately going before, They shall call upon my Name, and I will say &c. This entercourse of kindnesse, and familiarity shall be in and upon the duty of prayer. In and upon that shall there bee these mutuall friendly passages, and owning each of other. Yea if at any time we doe that which may

Bene quidam dixit de amico suo, dimidium anime mee. Nam ego sensi animam meam, & animam illius unam fuisse animam in duobus corporibus, & ideo mihi horrebat vice, quia nolui dimidium vivere, & ideo forte mori metuebam, ne totus ille moreretur, quem multum amaveram.
August. Conf. lib. 4. cap. 6.

cause God to fall out with us, and to looke strange upon us, yet prayer is a speciall meanes to worke us in with God againe, and a godly man prayes himselfe friends with God. The Apostle Peter here advises married couples to love each other, and to live together in conjugall friendship, *that their prayers may not be interrupted*, 1 Pet. 3. 7. And so a man may with them to pray together that their loves be not interrupted. As love will keepe prayers from interruption, so prayers will keepe love from interruption. As it is true, keepe friends that you may pray, love that you may pray; so it is true, pray that you may keepe friends, pray that you may love. Prayer is that which will keepe them friends. But sometimes it may be, there may bee some breach betweene man and wife. It is possible there may be some interruption of their love, there may be a rupture in conjugall friendship. What is to be done then? let both goe together to God in prayer, and he will set all in joynt, and send them from him better friends then ever. Prayer will make up such rupture againe. So is it in this case: Prayer will prevent an interruption of our friendship with God; or if we do that which may cause a rupture, yet if we doe but goe to the Lord in prayer, and seeke earnestly to him in that duty, he will at last be friends with us againe, and send us better friends from him then before. Prayer will peryert, and will heale ruptures in this blessed friendship.

Thus now we see how we may come to get this honour and happinelle of being Gods friends, and therefore now let us seriously set upon this course, and

and make triall of these conclusions. *I pray thee,* sayes Eliphaz, *acquaint thy selfe with him, and be at peace with him, thereby shall good come to thee,* Job 22. 21. All this good of communing with God, of boldnesse with him, of speeding in the petitions, of defence and assistance in time of troubles, of peace and friendship with the creatures, all this good shall come to thee upon friendship with God. So much good, how ambitious should it make us of this honour of being Gods friends? How many waste their very estates out of a desire to have the friendship and favour of the great ones of the earth, and yet hardly get, or more hardly keepe it when they have done? Many a man is undone with the friendship of great ones, and loose by it, and many times bring their houses to ruine by it, but this friendship is for good, there is gaine by it, never did or shall any man loose by it, by having God for his friend. There be three times in speciall that a man shall finde it to stand him in stead to have God for his friend, and to be in the number of his friends:

First, at the *Time of the Sacrament*: when a man comes to the Sacrament, to the Lords Table, it is good then being Gods friend. Whosoever comes to the Sacrament, and hath not first made himselfe Gods friend, is like to meete with a very cold welcome. When a man comes to the Sacrament, he comes to the Lords Table, God will bid none welcome to his Table but his very friends. The Sacrament is a feast, and it is a feast that God makes only for his friends, and if a man thrust in that is none of his friends, his welcome is like to be thereafter.

If a man make a feast, it is for his friends; no man will invite, much lesse welcome his enemies to his table. If a mans enemy should be so impudent as to thrust in at a feast to his table, a man could not but lowre upon him, and give him sowre looks, if not sowre words; a man would be starke sicke of him to see him at his table. And doe we thinke that God will smile upon, and cheere up his enemies at his Table? Indeed amongst men, if a stranger comes to a mans table that hath relation to some friend from whom, or with whom he comes, we will in civility give him courteous entertainment; but if he be a meer stranger that comes we know not whence, and goes we know not whither, we will not be forward to enterraine such an one: but if an enemy, we cannot brook his presence, nor the sight of him. And though we will welcome strangers for our friends sake, yet so will not God: every man must come to Gods Table by vertue of his own interest in God. If a man come a stranger to the Lords Table, God will looke upon him as a stranger, and if a man come as an enemy, God will look as an enemy upon him. Who would goe to another mans table if the good man will not welcome him, and bid him eate and fall to? and what should a man doe at the Lords Table, if God will not bid him welcome, and cheare him up, and bid him eate? But now at such a time when a man goes to the Lords table, it is good being Gods friend. Gods friends shall be sure to be bid heartily welcome, and they shall be sure to finde friendly welcome indeed. *Take, eate,* sayes Christ: I but who be they that be called upon to eate? That we see *Can. 5.2. Eate,*

O friends, and drinke, yea drinke abundantly, O beloved. There was one *Math. 22.* that came in to that supper without his wedding-garment; and what was his welcome? *friend how comest thou in hither?* Indeed he is called by the name of *friend*, because happily hee would needs seeme to be so; or else it is onely used as a word of course, as we use to speak to a stranger and say, *My friend*, but yet though he had a *friends title*, he had but a *foes welcome*. And such welcome must they looke for that being not Gods friends will be impudently thrusting into the Lords Table, Oh happy man whom Christ shall cheere up in the Sacrament, and bid him eate and drinke, and tell him that he is heartily welcome to him. Would we then have this happinesse? looke to it then, and labour for it to be of the number of his friends. Christs friends and only they are and shall be welcome to him. A man is not fit to goe to the Sacrament if he be not friends with his neighbour, and before he come he must seeke to be friends, *Math. 5. 23, 24.* And therefore much more concernes it men to be Gods friends, to be in terms of friendship with God before they come to the Sacrament.

Secondly, in a *Time of common calamity*, in a time of feare and distresse, Providence may cast a man into such times as those, *Luke 21. 25, 26.* *Vpon the earth distresse of nations with perplexity, mens hearts failing them for feare, and for looking after those things which are coming upon the earth.* When such a time shall come that mens hearts shall faile them for fear, how happy shal they be that shal have a friend in Heaven, that shall not faile them, when

their own hearts faile them? At such a time who will a friend in Heaven be worth to a man in such a case? The saying is, that a friend at Court is better then a penny in a mans purse. To be sure at such a time, a friend in heaven, and to have God in Heaven to be our friend is better then all the money in a mans bag. When such times of distresse, and calamity come, God still exempts some from common calamities, *Luke 21.36. Watch ye therefore, and pray alwayes that ye may be accounted worthy to escape all these things that shall come to passe.* Therefore when those things should come to passe there should be some that should be counted worthy to escape them. And who are they likely to be? Surely none likelier then Gods friends. If God will hide, and exempt any, he will doe it for his friends. *Abraham* was called the friend of God. God tels *Abraham* of a sore calamity that should befall his posterity. *Gen. 15.13. Know of a surety that thy seed shall be as strangers in a land that is not theirs, and shall serve them, and they shall afflict them foure hundred yeares.* But how then will God deale with *Abraham* his friend? *vers. 15. Thou shalt goe to thy fathers in peace, thou shalt be buried in a good old age,* Thou art my friend, and therefore I will take an order to hide thee, that thine eyes shall not see that calamity. When *Israel* destroyed *Iericho*, and put all to the sword, *Iosh. 6.25.* yet *Ioshua* saved *Rahab* the harlot alive and all her family. And what was the reason that he exempted her, and hers from the common calamity? Because she was *Israels* friend, and shewed her selfe a faithfull friend to them in the businesse of the spie. So when God brings

brings a generall calamity upon a place, and a people, he looks out in such a place who are his friends, and takes order for their safety, and exemption of them from the common danger. *A man that hath friends must shew himselfe friendly, Prov. 17.17.* And herein the Lord shewes himselfe friendly in taking speciall care for the safety of his friends in the cases of common danger. *The name of the Lord is a strong Tower, Prov. 18.10.* And they that get into that Tower they are safe what ever comes. And who be they that have admission into that Tower? *The righteous runne into it, and are safe.* The righteous are Gods friends, and the gate of that Tower stands open to Gods friends. God provides a Tower, and a place of refuge for his friends. None can looke for admission into that Tower but such as are the friends of God. In a time of danger, how great a priviledge is it to have the liberty of entrance into that Tower? As we prize that, so prize this priviledge of being the friends of God.

A third time is the *Time of death*. When death comes, that turnes a man out of house, and home, that takes a man from all his friends, then he must leave all his friends hee hath in this world. Oh how happy is that man that when all his friends must leave him, and he leave them, hath the Lord God for his friend! It is a sad thing to part with all a mans friends at his death, and to go utterly friendlesse out of the world: but thats the happy condition of such as are Gods friends, when all their friends must leave them, then will God sticke closest to them, and that which parts a man and his dearest friends in the world shall joyne them and their best friend

friend together, Death parts not God & his friends, it doth but bring them home to their friends house. *I desire to be dissolved, and to be with Christ which is best of all, Philip. 1.* Death makes a dissolution of soul and body, but this dissolution makes way for a blessed union with Christ. *All things are yours* saith the Apostle, *death is yours,* 1 Cor. 3. 21, 22. Death theirs? what priviledge is that? is not death any mans? no. Wicked men, death is not theirs; but they are deaths, *Let death seaze upon them. Psal. 55. 15. Death feeds upon them. Psal. 49. 14.* But for godly men that are Gods friends, death is theirs, theirs to doe them service, theirs to doe them the best good turne that was ever done them, to open the doore into their best friends house, to bring them to the presence of their friend after whose society so long they have longed: for they that have lived Gods friends shall die Gods friends, and God will be their friend in, at, and after their death for ever. So happy it is to have God and Christ our friends. And therefore as our Saviour speakes in that case, *Luk. 16. 9. And I say unto you, make to your selves friends of the mammon of unrighteousnesse, that when you faile they may receive you into everlasting habitations;* So in this case, I say unto you, make to your selves friends of the God of Heaven, and the Lord Christ his Son, that when ye faile, and all your friends in the world faile, and death shall part you from all other friends, and shall turne you out of house and home, they may receive you into everlasting habitations. All this considered be we awaked, and stirred up to make God our friend.

Use 2.

God having honoured us so highly as to make

us his friends, let it be our care to take heed of all such things as may any way craze or crush friendship with God: be carefull to maintaine friendship with God, and doe that which may continue, and keepe us his friends. And that stands in these things.

First, *In making worthy of Gods acquaintance, and friendship.* A man that is entertained into the friendship, and familiarity of men of ranke, and quality, they being pleased to honour him with their friendship, he will be wondrous carefull to carry himself suitably. If he carry himselfe basely, men of fashion will discard him, and shake him off as a fellow unworthy of their friendship, because the dishonour of his courses will reflect upon them his friends. How carefull think we, was *Zabud* to carry himselfe nobly, honourably, and fairely, that so *Salomon* might not have any impeachment by him? If *Zabud* being *Salomons* friend should have gone to hedging and ditching, to plough and cart, specially if he had been an haunter of ale-houses, a drunkard, a pot-companion, would *Salomon* still have entertained him into his friendship? would he not rather being ashamed of him, have cast him off? Therefore questionlesse *Zabud* was very carefull to carry himselfe worthy of the honour of the Kings friendship, and to doe nothing that might misbecome and unbecome the man that was the Kings friend. Thus must it be with us, if Gods friends. If God have honoured us so much as to make us his friends, then be we carefull to keepe in with God, and to walke so worthy of this honour as that God disclaime us not. What? Gods friends, and be debauchit

James C. C.

bands drunkards? Gods friends, and prophane
 ones? Gods friends, and uncleane persons? suit^d
 such carriages with such an honour? *God is not a-*
shamed to be called their God, Heb. 11. 16. and to
 be called their friend, but if they had beene such
 kinde of persons as those, he would have beene a-
 shamed of them. This is the next way to make God
 ashamed of us, and utterly to cast us off for being
 his friends. God will owne no such for his friends;
 yea there is nothing that more dishonours God,
 and moves him more to displeasure then this, when
 such as professe themselves his friends shall walke
 so basely, as that he suffers by it. If a man have a
 friend that he makes much of, that is of his inward
 acquaintance, and he behave himselfe basely and
 dishonestly, doe not that mans enemies lay his friend
 in his dish, and twit him with him and say, This is
 your friend, the man that you are so familiar and
 inward withall? And thus is God dishonoured
 when men shall take occasion by the evill lives of
 such as professe themselves Gods friends, to say, oh
 these be the men that be Gods friends, these for-
 sooth be the Lords favourites. And when God suf-
 fers such dishonour by us, what can we looke for
 but to lose his friendship? how can we hold in with
 him, and thinke he should owne us for his friends,
 when we cause dirt to be flung into his face? Gods
 friends must be of another manner of carriage then
 so. *Abraham was called the friend of God.* That
 was *Abrahams* honour; and what must *Abrahams*
 carriage then be? See *Gen. 17. 1.* *I am the Almighty*
God, and I have called thee my friend, walke before
me, and be thou perfect, or upright and sincere. I
 have

have honoured thee to be my friend, dost thou honour me who am thy friend.

Secondly, *Have a care to deale seriously, and in good earnest with God in being friends with him, and loving him as a friend should be loved.* Hearty love, and friendship will maintaine hearty love, and friendship. There must be an *affection*, betweene friends, a reciprocation of affection, a counter-loving betweene friends, that must keepe them knit together. That is the Soder, the Cement, the Glue that holds friends fast together, *Prov. 18. 24. Hee that hath friends ought to shew himselfe friendly,* namely if he meane to keepe his friends. He must answer love with love, he must retribute love for love, meete love with love. A friend should be loved with a friends love. A friends love is *hearty, and durable.*

First, it is *hearty.* It is not in cringes, congies, phrases, courtship, and complementall formalities. It is serious, and hearty, *Deut. 13. 6. If thy friend which is as thine owne soule.* Therefore a mans friend is as his owne soule, *Prov. 18. 24. A friend is nearer then a brother,* 1 *Sam. 18. 1. Ionathans soule* was knit to the soule of *David*, and he loved him as his owne soule. Such love as this is knitting, and lodering love, and when a friend is loved thus, hee will hold friendship with us. But if a man seriously and in good earnest offer friendship to another, and he sees no returne no reflexion of love and like affection, only some outward faire carnages, some respective formalities, some formall visits, and invitations, but the mans heart closes not with him, he will happily for some respects hold faire, but yet

yet he makes him but a friend for his credit, but will have another for his counsell, and secrecies. Here such a man though he earnestly desired friendship, yet finding not that knitting love that should be betwene friends, he gives over to woo a friend that at best will be but a friend with his reserved distances, and so lets his friendly affection die, and gradually quench, and goe out. If he must be onely a friend for a tyme, to put some credit and respect upon another, or to accommodate him only with some conveniences, but the heart of the man holds out, and goes another way, such a man hath in such a case the wildome to have done, and let such an one goe.

2

*inquit ipse
sic erat in
vici opus.
Aristot.
Rhetor. 2.
Amicitia
que definet
potuit, non
quam vera
fuit. Senec.*

Secondly, a friendly love is a *durable*, continuing love, *Prov. 17. 17. A friend loves at all times.* Not for a tyme will he hath his fill, and his glut, and then falls off, and gives up, but at all times, *Prov. 27. 10. Thine owne friend, and thy fathers friend forsake thou not.* If a man have chosen a friend upon whom he sets his heart, and he perceives his friends affections to flake, to chile, and at last to fall quite off, this unglues and dissolves the joyne of friendship.

Now thus it is in this case, God hath made us his friends, and therefore he must have a friends love from us, we must shew our selves friendly to him.

I

First, our love to him must be an *hearty* love, *Thou shalt love the Lord thy God with all thine heart, with all thy soule, Luke 10. 27.* This will keepe us in Gods friendship and keepe him our friend. But if we complement with God, and hold faire with him in the outward performance of the duties of his worship, will pray, will come

to Church and heare, and receive Sacraments, and will professe our selves the friends of God, because it would otherwise turne to our discredit and disgrace, to be our with, or strangers to him, If wee make him our friend only for our ends, to serve a turne upon him, have him our friend for our credit, respect, profit, but yet make him not our friend for our counsels and comforts, but will have the world, our profits, our pleasures for our choyce friends, and our hearts close, and goe with them, God will doe in this case, as any wise man would doe. Any man so used can have the wit to see how the world goes, and can returne complement for complement, but never put such an one into the catalogue of his friends, neither will he let out his heart and affections to such an one, nor have hearty and intire communion with such as with familiar friends. And so will the Lord doe, if men complement with him, if he be not unto them as their owne soule, if mens hearts be not knit unto him so as to love him as their owne soules, he sees that their love is not hearty and serious, he will shake them off, and keepe aloofe, and keep distance as well as they doe, they shall never have *Abrahams* honour to be called the friends of God. Those the Prophet speakes of. *Isai. 58.2.* and *Eze. 33.31, 32.* *They hear thy words, but they will not do them, for with their mouth they shew much love, but their hearts are after their covetousnes,* those were pretenders of friendship, but God saw them to be formall complementers, and he kept his heart as far from them, as they kept theirs from him.

Secondly, our love to God it must be durable,
we

we must love him for ever. *Thine own friend, and thy fathers friend for ake thou out.* He is our friend, and the friend of our father *Abraham*, he must be loved at all times, he must never be forsaken. If we once let fall our affections to God, and let the stream of them runne another way, he will have done with us, and we loose a friend of him. We see it is so with friends amongst men: if a man have had ever so deere a friend in the sweetnelle of whose society he hath bene much delighted, and their hearts have bene close knit, yet if he see his friend beginne to be remisse, and that bee first loose, and communion is entertained with another, with the neglect, and a slighting dis-regard of the first, yet with an exclusion of him, what followes but a flaking of his affections thus slighted, excluded, and neglected? In like manner, if God sees our affections cooling, and flaking, and new acquaintances taken up, and we and our new friend, never well but when together, and closely together, and him selfe scarce minded or looked after, God will in such a case callee us, and out us, he will have nothing to doe with such slippery, leyculous, and ficklefancied friends. We shall go for him, as good lost as kept. If therefore we would keep in with God, and hold friends with him, love him with a friends love, with an *heart* and a lasting durable affection.

- 3 Thirdly, *Have a care to make much of Gods friends.* Be a true, and hearty friend to all Gods friends. A man that either is or meanes seriously to be, and continue another mans friend, will be kinde and friendly to all his friends, and will make those

his

his friends, whom he sees to affect for his choyce friends. Great was the friendship that was between David and Jonathan. And Jonathan being Davids friend, David shewes a great deale of kinnesse unto Mephiboseth for Jonathans sake. On the other side, this is that which will separate very friends, or as Salomon speakes in that case, *chiefe friends*, Prov. 16. 28. When a man shall slight, and set light by his friends friends, especially if he shall oppose and hate those whom he cordially affects. We will not, we cannot close kindly with those that slight our dearest friends, though they seeme to desire our friendship ever so much, it is a provocation to enmity, and cannot but breed ill blood. Now thus it is here: all Gods people are his friends, if we would hould in and maintaine friendship with God, we must be friends, kinde and cordiall friends to them. Many talke of being Gods friends, and yet are but backefriends unto, and slighers of his friends: they looke coyly, and strangely upon them, cannot alford them a good word, doe scorne and abuse them, and yet they will needs go for Gods friends. But how can this be? Iudge by your selves. Let a man make a common practise of wronging and abusing your friends, and will you count such your friends, and will you hold friendship with them? Nay, though you have counted them your friends before, yet upon such carriage you will let fall affection to them. Christ calls his Spouse his fellow-friend, Cant. 2. 10. now lay the case there. A mans wife is his dearest friend. Is there any man so witlese, and so silly to hold friendship with any though professing ever so great a desire of it, so
 long

long as he sees such to slight his wife, and to disregard her; or to use her as an enemy: well then, and think ye that Christ will ever have or hold any friendship with you so long as you abuse, and scorne his best and dearest fellow-friend, his Spouse? Think that Christ is as true to his as we are, or can be to our friends.

4 Fourthly, *Have a care, and take heed of comportment with his enemies.* As friends that will hold in must have common friends, so they must have common enemies. We our selves will not take him for our friend that is entire and inwardly familiar with our profest adversaries, we will not have communion with him that hath communion & correspondence with our enemies. Friends communicate their secrets to their friends, and how shall a man trust him with his secrets, who being a friend to his enemy will communicate them to him againe. *Zabud* was *Salomons* friend. *Salomon* had three speciall enemies, *Hadad*, *Rezon*, and *Ieroboam*, 1 King. 11. And this last *Salomon* sought to kill: now if *Zabud* went to hold in with *Salomon*, it had beene no wisdom in the world for him to hold intelligence, or correspondence with any of these, it had beene enough to have lost *Salomons* friendship for ever. But *Zabud* being *Salomons* friend, his wisest course was to be a profest enemy to all these, if we were then living at that time. Let a man set ever so good a face upon it, and make ever so deepe protestations of love, yet if he close and knit with our professed enemies, we can have the wit nor to trust him nor to judge him any of our trusty friends. It is so in this case; If we hold comportment, and entireness with

Eadem velle
eadem
nolle firma
Amicitia
est. Hic vo-
nym. ad
Ruffin.
Eadem cu-
pere, eadem
odisse, ea-
dem metue-
re homines
in unum co-
gunt. Salust.

with Gods enemies, he will soone have done with us, and leavens to our new acquaintances; he will shake us off, he will trust us for none of his friends. Take heed of closing with Gods enemies, whether they be persons or things. Take heed of closing in friendship, and falling into familiarity with wicked persons. We know how *Jehu* pincht *Jezebel*; *2 Cor. 13. 2.* when he made a league of friendship with *Ahab*, *Wouldest thou helpe the wicked, and love them that hate the Lord?* As if he had said, what dost Thou Gods friend, and close with Gods enemies? The Jewes malignantly charged our Saviour, that he was a friend of Publicans and sinners, because he took occasion by common converse with them to doe them good; but otherwise he was no friend to them in their sinfull counsels; he delighted not in friendship, and familiar society with their persons. Now if he had so bene a friend to Publicans, and sinners, they had had something justly against him. If we be Gods friends, we must in this sense take heed of being friends to Publicans and sinners, of being close friends and companions of sinfull, and ungodly persons. We know how the Jewes dallit *Pilates* good intentions towards Christ, when he would have stood his friend to let him go free, *John 19. 12.* *If thou let this man goe, thou art not Caesars friend;* And we see how it wrought with him *vers. 13.* *When Pilate heard this saying, he brought Iesus forth, and saue down in the Iudgements seat, &c.* Rather then he will give the least suspicion that he was not *Caesars friend*, he will not be *Caesars friend*. If thou be his friend, thou art none of *Caesars friend*. It is so here also. If thou be a friend of wicked and ungodly

ly ones thou art none of Gods friend, he will re-
nounce thee for being any of his friends. If thou
wilt be Gods friend, thou must make Gods enemies
thine. Thou must do as *David*, *Psa. 139. 21, 22. Do*
not I hate them O Lord, that hate thee, and am not
grieved with those that rise up against thee? I hate
them with perfect hatred, I count them mine enemies.
As if he had said, Lord thou hast honoured me to
be one of thy friends, and therefore I have made
thine enemies mine.

Take heed also of friendship with wicked things.
Every lust is an enemy to God. *The misorder of thy*
flesh is enmity against God. Rom. 8. 7. He says not
it is an enemy, but it is enmity it selfe. And if the
wisdom of the flesh be enmity against God, what is
the fall of it? Every lust is an enemy to God, and
enmity to God. An enemy may be reconciled, but
enmity cannot be reconciled. If therefore we close
with our lusts, and make them our friends, it will
utterly cracke friendship betwene God and us. If
we hould friendship with them, we loose it with
God. See how the Apostle speaks, *1. Tim. 4. 4. To*
adulterers, and adulteresses, know ye not that the
friendship of the world is enmity with God? whoso-
ever therefore will be a friend of the world, is the en-
emy of God. Love of the world is adultery. An ad-
ulterer that sets his heart upon an harlot, and makes
her his friend, cannot be a friend to his wife, be-
cause there is a violation of conjugall love & friend-
ship. Any lust carnall, or worldly fostered, and made
a friend, and a favourite lust will make us turn ene-
mies to God. Take heed therefore how we suffer our
hearts to cleave to any lust, friendship with our
lusts,

lusts, and friendship with God will not stand together, but if we be friends to the one, we must be enemies to the other.

Fifthly, Take heed of too much absence from God, and of discontinuance of acquaintance, converse, and familiarity with him. Some things doe dissolve amicitiam, chop friendship asunder, and some things do dissolve, unslow and unrip it. Now long absence from friends, and discontinuance of converse, and familiarity, and letting fall the performance of friendly offices; though these chop not friendship asunder, yet they doe by degrees unrip it. And though there be no quarrell or unkindnesse, yet meer absence when it is overlong, and meer discontinuance of friendly visits, colloquies and the like entercourse of kindnesse will abate and flake affections, and by degrees let them die. An over-long absence of friends each from other and silence or letting fall such salutations, friendly compellations, and conferences that use to be betwene friends, are things as the Philosopher observes, that dissolve friendship. Every act of love and expression of friendship encreases, and settles friendly love. Lay a side mutuall visitations, and conferences, and without a quarrell friendship will decay. And hence is the proverb of *Amicitia Académica*, university friendship, that holds only for a time. Schollers in the University are many times great acquaintance, very familiar loving friends, but afterwards when they come to be dispers'd abroad into remote parts each from other, they grow strangers one to another, because being farre and long absent one from another, and entercourse of friendship cea-

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ἢ αἰ δὲ
χρησιμὸς ὁ
ἀποστολὴ γίνε-
ται, καὶ τὰς
φιλίας ἀπὸ
ἀδυναμίας,
ὡς καὶ ἡμεῖς,
πολλὰς δὲ
φιλίας ἀπο-
λέσμεν.
Aristot. lib. 8. cap. 5.

ling in mutuall visits, walkings and talkings together, their acquaintance dies. The case is the same here: Absence from God, disuse and discontinuance of communion with him, not frequenting Gods company, and the not often resorting to him and speaking to him will let our acquaintance fall with him, will dissolve our friendship with him. It must be our care then to maintaine our friendship and acquaintance with him by our frequent communion and converse with him, by often and dayly visiting of him: be often at his house, be frequent in praying, hearing, reading, and meditation: be frequent in thy soliloquies with him. *God meets those that remember him in his wayes, Isai. 64. 5.* That is, in his ordinances which are the wayes in which God walks, and is to be met with. Visit those wayes and walks, and there often meete with God: the more this is done, the better and firmer friends shall God and we be, and the more disuse and discontinuance, of those things, the lesse friendship. Many would be in the number of Gods friends, and yet seldome are at his house, and seldome in private with him, seldome visit him, except it be at a pinch when they know not how to shift it. Alasse this will not goe, nor serve the turne amongst men. If one profess great and more then ordinary friendship to another, and yet never speaks to him but when he meets him at the Church, or at market, never comes at his house, never visits him, sits with him, nor hath any private conference with him, no man will judge such a mans friend. A good quiet peaceable neighbour may he be, but not an intimate friend. If we would maintaine acquaintance with God, we must

must come often to him, and be often in private with him, and the more the better. True it is, that there is a wisdom and discretion to be used amongst friends amongst men. Though a man have a good friend that loves him dearly, yet a man may be troublesome to him and burthensome to him by coming too often to him. A man may have his fill even of a good friend indeed, *Rom. 15. 24. If I be somewhat filled with your company.* Indeed Honey is sweet, and the company of a friend sweet, but if a wisdom be not used, a man may be so filled with honey that he may surfeit with it, his stomacke may be so overcharged with it that it may grow loathsome. And to this end is *Salomons* counsell usefull, *Prov. 25. 16. 17. Hast thou found honey? eat so much as is sufficient for thee; that is, hast thou found a good friend? doe not cloy and over-cloy him with thy society, least he grow weary of thee; Withdraw thy foot from thy neighbours house, or let thy foot be seldome; that is, not over-often in thy neighbours house, least he grow weary of thee, or least he be full of thee, and so hate thee.* A man may loose his friend, as by too much absence, so by too much presence. But now it is not thus with God, we cannot visit him so often, nor come so frequently to him as to cloy him, or to be cloyed with him. The oftner we come to him, and be with him, the welcommer shall we be, and the sweeter will this honey grow. Eat this honey as often and as much as God bids us eat of it, and we shall never surfeit, it shall grow loathsome on neither side.

Sixthly, *Take heed of speachery against God, and playing false with him.* There is nothing so disunites

and disjoynts friends as that does. There is nothing so cuts a friend to the heart as that, and so soone cuts asunder the bonds of friendship. *Psa. 55. 12, 13. For it was not an enemy that reproached me, then I could have borne it, &c. But it was thou, a man, mine equall, my guide and mine acquaintance. And Psal. 41. 9. Yea mine owne familiar friend in whom I trusted, which did eat of my bread, hath lift up his heele against me. Obad. 7. They that have eaten thy bread, the men of thy bread have layd a wound under thee.* There is a great deale of wisdom, and canonicall Truth in that Apocryphall passage. *Eccles. 22. 21, 22. Though thou drewest a sword at thy friend, yet despaire not, for there may be a returning to favour: if thou hast opened thy mouth against thy friend feare not, for there may be a reconciliation: except for upbraidings, or pride, or disclosing of secrets or a treacherous wound, for for these things every friend will depart.* When out of ficklenesse of spirit a new friend is chosen, and that not only with the desertion of the old, but besides there is a great deale of treachery and underhand false dealing with a spice of malignity: this will unsoder the closest friends, this will separate very friends indeed. So here: Gods best friends may have, and often have their faylings, upon which God many times may give them some round language, and may make him fall out with them, but yet for all that he will keepe friends with them still. But if men begin once to fall off from God, and shall choose some other new friend, so as an imputation is cast upon God, as if the new choyce were better, and errors and false religions are so embraced as that there is an undermining of the truth with some
tack

racke of malignity; this is treachery, this is a treacherous wound, *Ierem. 3. 20.* Surely as a wife treacherously departs from her husband, or as the originall hath it, from her friend, so have ye dealt treacherously with me, *O house of Israel, saith the Lord.* This the Lord cannot digest. Seldom doe we see such ever recover friendship with God againe. Apostasie is treachery, and it is that which God takes so unkindly, and layes it so to heart, as he knowes not how to swallow it. It is that we see amongst men that makes an incurable rupture of friendship.

Seventhly, Take heed of doing that which thou knowest will vex anger, and provoke the Lord. That's the next way to loose any mans friendship. If I know the doing of such a thing will vex and provoke a friend, and yet vex let him be, I am resolved I will do it, this will shatter friends asunder, friendship cannot hold in such a case. This is a dissection, a chopping, and cutting of friendship asunder. So when we know that such a thing will vex, and anger God whose friends we say we are, and yet will doe it; this will soone sunder God and us, and of a friend will make him turne our enemy, *Isai. 63. 10.* But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. How many are there that will needs be of Gods friends, and take themselves to be wronged to be otherwise conceived of and yet use him most unfriendly, sticke not to doe that which they know will deeply displease him. How many say that they be Gods friends, and yet wound and stab and teare God in pieces by their horrid oaths? To such may it be said, as *Abisalom* spake to *Hushai*, *2 Sam. 16.*

17. *Is this thy kindnesse to thy friend? Is this friendly dealing to stab thy friend? He that will stab a friend, doth he not stab and wound friendship? God is wounded, stabbed, and pierced by mens oathes and blasphemies, as it is said of the blasphemer, Lev. 24. That he pierced God. And how comes God by these wounds, who gives him these stabs? Surely the Lord may take up those words, Zec. 13. 6. These be the wounds with which I was wounded in the house of my friends. Now was it not enough, that Christ was wounded for our transgressions. Isai. 53. but that men will professe themselves his friends, and yet wound him with their transgressions, and their piercing blasphemies? I will not, nor dare not say that such as these are Gods friends, but yet even such as doe thus, doe say of themselves that they are his friends. And what? you Gods friends, and prophane and blaspheme Gods Name? you Gods friends? nay the divels rather. But suppose you were his friends, could it be possible that your friendship should hold when his blessed Name is so horribly abused by you? No such matter, but a friend so used by doing that you know will vex him, wonder not at it, blame him not to see him prove your bitter enemy.*

¶ 163.

It is a point of great comfort to Gods people. No men, many times, so friendlesse as they; none more enemies, none fewer friends. But what ever friends they want on earth, they have a great and a good friend in Heaven. No reason then to be disconsolate in the want of worldly friends. *Why weepest thou, saies Elkanah to Hannah, am not I better to thee then ten sons? why art thou sad in the want of friends in*
the

the world? Is not God thy friend; and is not he better to thee then all the friends in the world? As he hath no friends that hath not God for his friend; so he wants not friends, that hath the Lord his friend, he is the best befriended man in the world.

It is matter of terror to all their enemies that wrong and abuse them. Wor ye well what you do? Know ye not whose friends they are? Thinke you that their friend will put up their wrongs? Men are very shy of abusing & wronging such as they know have great and potent friends. Oh, say men, if he had not such great friends, I would make him smart; but such a great man is his great friend, and if I should stir against him, I should be crushed, and therefore I were as good sit still, there is no meddling with him; but I shall pull his friends upon me. Such wisdom would not doe amisse in this case. *If thou let this man goe, thou art not Casars friend.* say they to Pilate. That was false, he could not have shewed himselfe a better friend to *Cesar* then in being a friend to Christ. And the better friend to Christ, the better friend to *Cesar*. And the better friend *Pilate* had bin to Christ, the better friend he had bin to himselfe, and had found *Cesar* also the better friend to himselfe. He gave Christ into their hands for feare *Cesar* should not be his friend, & yet for this act by Gods justice he after lost *Cesar* for being his friend; *If thou let him goe, thou art not Casars friend.* Nay, if thou do not let him goe, thou art not Gods friend. Nay much more should *Pilate* have feared to have wronged him being Gods friend. If thou wrong him *Pilate*, and puttest him to death, thou puttest to death the deere friend of God. *Have thou nothing to doe with that just man,* saies his wife in her

Vse 4.

message to him on the bench. And surely upon this very ground it had bin wisdom for him to have done nothing against him because he was Gods friend. It is not safe to provoke God by the abuse of his friends. God will make such smart as wrong his friends. That same passage is worth our marking, *Numb. 12. 8. With Moses will I speak mouth to mouth; that is, face to face, as a man speaks with his friend, Ex. 33. 11. Wherefore then were ye not afraid to speak against my servant Moses.* As if he had said, you know *Moses* is one of my familiar friends, and why then were you not afraid to speak against my friend. Do ye think I will suffer my friend to be abused? do ye think that I will not see my friend righted? Certainly I will make you know what it is to speak against my friend. And we see what *Miriam* got by it in the story, *vers. 12. Let her not be as one dead of whom the flesh is halfe consumed, when he comes out of his mothers womb.* That was it she got by speaking against *Moses* the friend of God. And if so dangerous but to speake against Gods friends, what is it then to persecute, to shed the blood and take away the life of Gods friends? Gods people are his friends, and therefore let their enemies take heed how they wrong them. That wilbe the plague of such as are enemies to Gods friends that is threatned against the enemies of *Ierusalem*, *Zech. 14. 12. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth.* God will rot those hands, those eyes, those tongues that shall abuse themselves in the abuse of his friends. So dangerous it is to be enemies to Gods friends.

FINIS.

